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The **PAPISTS** Younger Brother:
OR, THE
VILENESS
OF
QUAKERISM,
DETECTED.

As it hath been Printed and Published
by Themselves.

And an *APPENDIX* of the *QUAKERS*
Unsound Faith, which is also gathered out of their
own Printed **BOOKS.**

By *MISOPLANES* and *PHILALETHES.*



Hiscæ oculis vidi, hiscæ manibus tractavi, Chemnit. Pref.
Neque enim aliunde hærefes obortæ sunt, aut nata sunt schismata, quam inde quod sacerdoti Dei non obtemperatur. Divus Cyprianus libro primo, Epistolâ tertiâ.

Exod. 20. Thou shalt not bear false witness against thy neighbour.
2 Tim. 3. 8, 9. Men of corrupt minds, reprobate concerning the faith: but they shall proceed no further, for their folly shall be manifest unto all men.

L O N D O N :

Printed by Edward Brewster, and Simon Miller, at the Crane
in St. Paul's Church-yard, and at the Star at the
West-end of St. Paul's. 1679.

THE PAPERS OF JAMES EARL RAY

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THE UNIVERSITY OF CHICAGO

227TH BATTALION 2ND INFANTRY DIVISION

1. The first of these is the fact that the system is not a simple one. It is a complex system, and the results of the experiments are not always as expected. This is due to the fact that the system is not a simple one, and the results of the experiments are not always as expected.

It is the duty of the Government to protect the rights of its citizens, and to maintain the peace and order of the community. The Government is responsible for the safety and well-being of its people, and for the preservation of the nation's resources. The Government is also responsible for the promotion of the public good, and for the advancement of the common interests of the people.

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in the year 1840, and at the time of the
Tribunal, for Edward Bremer and Simon Miller, in the name

The PAPISTS Younger Brother :

O R,

The Vileness of Quakerism detected, &c.

R E A D E R,



E that shall endeavour to take a *Quaker* off from his conceited bottom, may sooner remove a Material Church from the old Foundation. However one blow at the Root may not be unserviceable. My present design is not to trouble this delicate people; to prevent this, I shall only give them their own Meat cook't by themselves in their own dish. It's well known how the Poets were painted of old, licking up what *Homer* did cast forth. I shall only present the *Quakers* with that which their over-charged *Homers* have disgorged. I hope this fair dealing can not justly offend any of them. I know it is in vain to tell the *Quakers*, That their *Quakerism* is a compound of false-Doctrine, newly-brought to light; several old Errors new vamt; Antichristian *Papery* put forth in a new dress. The *Quakers*, whose Names are so and so in the flesh, cannot endure to hear that their false spirit hath been delivered of such pitiful off-spring: However I shall endeavour to make their Pamphlets in print tell the Intelligent Reader at whose doors the *Quakers* pretended spirit would have their lamentable brats laid. It's probable what is written may move

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bilem, stir the *Quakers* choler; but my design is only to remedy that *flatul* or windy spirit that troubles them, that puts them upon all those irreligious heats with which they and others by them are so troubled. To read their *Enthusiastick* follies transcribed out of their own Books, may be a proper prescription for them. Let not the *Quakers*, nor any others believe, that by answering fools according to their folly, I do write one syllable against the Holy Ghost, who is God; or that I have scoffed the *Quakers* as being the Servants of God; I know very well, *Pietas non patitur ludum*: Give me leave only to tell the Christian Reader, That the *Quakers* do commonly beg the question; they take it for granted always, that they only are the People of God, his peculiar servants, which is but the true idolizing conceit of themselves; true humility would make them look upon themselves with another eye; their silly *Quakerism* would then be, what it is indeed, a true cause of their abasement before the Lord. To weigh the *Quakers* in the right balance, to take a true estimate of them, their Praters are but too like *Baals* Prophets; by their followers that do not know them, they are fondly doted on: *Mahomets* Pidgeon and the *Quakers* Spirit are both alike in this, neither of them are of God. That man is a meer stranger to their Scribbles, that knows not what manner of Saints they are in their own Calendar, The People of God, The Seed of God, The Lords anointed ones that must not be touched, The Saints of the Most High God: Thus like *Simon Magnus* they give out that themselves are some great ones, to whom many silly people give heed from the least to the greatest, as if the false-inspired *Quakers* were carried forth by the great power of God. By the way consider it well, it's a woful mistake to think or believe, that the *Quaker's* pretended spirit is the ever-blessed Spirit, who is God. The vile Doctrines contained in the *Quakers* printed Books, are enough to dash this base conceit, this vain belief in pieces. As for my own particular,

ticular, I do look for hard measure from my Neighbour-
Quakers for this kindness of love to undeceive them; I
 have already been sufficiently, without any just cause, black-
 markt by them; A *Judas*, A Persecutor of Gods people, A
 black Devil, The Porter of Hell, loaded with all the Plagues
 of Hell, exposed to all the Devils of Hell. These are some
 of those unchristian evil-speakings which some *Quakers* have
 used of me. But I need not tell the Impartial Reader how
 black the *Quakers* mouths are, nor how fell they are against
 any Priests; nor how expert they are at dying white black;
 the greatest innocency hath not escaped their blacking hue.
 I thank God they are not my Judges, I must neither stand
 nor fall before their bar; I am not one jot the worse for
 being their filth and off-scouring; I am not in the least in-
 duced to retaliate. I shall only transcribe their own Books to
 serve as a looking-glass to let the serious Reader see what base
 Doctrines are broacht against God above, against the Kings
 Majesty below, against the Gospel, the Doctrine which is af-
 ter godliness, against the Scripture which is the Word of
 God; against Jesus Christ, whose Satisfaction is denied, whose
 being God-Man is derided, whose Person is not owned by
 them. A larger list of the *Quakers* base Doctrines shall be
 summed up in the close of this Discourse, which may not
 unfitly be called, *The Quakers vain belief, or corrupt Creed.*
 At present I shall not wire-draw one line in their Books to
 speak more than their own words will bear. I shall only be-
 speak the Readers patience for their very idle discourses;
 this trouble I cannot avoid. I do before-hand assure the *Rea-*
der, That his patience will be sore put to it, to read such
 impertinent, rude, ignorant, blasphemous, corrupt, mean stuff,
 fathered on God, who is Truth, in whom is no darkness.
 The Books made use of, I shall name as I find them named
 and printed. By these Letters *Q. Pr.* the Reader will ea-
 sily know which words are onely taken out of the *Quakers*
 Books.

The

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THE first Book that offers it self to be considered, is thus penned: *The Counterfeit Christian detected; and the real Quaker justified: By a lover of Truth and Peace,* W. P. Printed 1674.

2. *Q.* Pag. 78. Give me one place that mentions Christ to be a distinct Person without us? Art thou so destitute of common sense, as to think of proving the *Quaker* to be no Christian, because he denies a Doctrine not expressed in Scripture, and yet at that instant to magnifie the Scripture as thy sole Rule? Verily thou makest thy self a derision to all wise men.

Pr. The whole drift of these Quaking-lines is to affirm, That Christ is no distinct person without us: To assert that our Saviour is a distinct Person without us, is no less matter, in this *Quakers* account, than the Doctrine of a Counterfeit Christian, a Doctrine that hath not one place of Scripture to prove it; a Doctrine which is denied by this real *Quaker*; a Doctrine which is not expressed in Scripture: To make sure work, this real *Quaker* saith in effect, That he is a fool or a mad-man, a man void of common sense, that would prove the *Quaker* to be no Christian, for denying that Christ is a distinct person without us. According to this *Quakers* false measure, all the Members of the Church of England (not to mention the Reformed Churches abroad) are all fools and mad-men, they are all void of common sense; for they do unanimously affirm, That Christ is a distinct Person without them. To touch at this *Quakers* Verily, &c. Verily that man is a *Braggadochio*, one that doth vainly magnifie the Scripture to be his sole rule; nay, he is a laughing-stock to all wise men, that would prove a *Quaker* to be no Christian, for denying Christ to be a distinct person without us. If this be not one of the *Quakers* base Doctrines, asserted by W. P. alias William Pen, let all wise men judg. According to this real *Quakers* mind, we have

have no such Saviour as Jesus Christ, who is God and Man in one Person, distinct without us.

Q. pag. 79. 'Tis granted, That Christ is a distinct Being (though not at a distance) from the Saints. Next, we never said, that Christ was not as well without us, as within us ; we never set any limitations to Christs presence ; they are the false inferences of our enemies ; let the Reader beware that he be not abused by them : for the word [Person] (as thou usest it in telling of Christ God-man , a distinct person without thee) it is no Scripture-phrase.

Pr. In these Quaking-lines we have the way of a Serpent upon a stone ; here is Christ a distinct Being from the Saints, but no distinct person without them ; this is a point of base unscriptural doctrine ; the *Real Quaker justified*, saith so in effect ; The Person of Christ, God-man, a distinct person without us , this is no Scripture-truth nor phrase : According to the vain-glorious title of this Quaking-Pamphlet, they are Counterfeit-Christians that do affirm Christ to be God-man , a distinct Person without them. Is it not high time for the Kings Sacred Majesty to arise and judg ? for by his Quaking-subjects, Christ the King of Glory is basely dishonoured ; this *Quakers* Pen hath published this high dishonour.

Q. pag. ead. i. e. 79. Such-like expressions occasion people to retain mean and dark apprehensions of God and Christ, and his place of residence.

Pr. W. P's false spirit doth here put him upon writing in good earnest against Christ God-man, a distinct person without us ; for these are some of those such-like expressions as are of dangerous consequence ; as this real *Quaker* saith, they do occasion people to retain dark and mean apprehensions of God, Christ, and his place of residence. Without doubt it may be truly said, That the *Quakers* light within is not of God ; for it prompts them to write so dishonourably of God the Son, who was sent by God the Father

Q.
Numb. 2.

Pr.

Q.
Numb. 3.

Pr.

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in the likeness of sinful flesh, thus to be God-man, a distinct person without us, to save us by faith in his Name. Take it for a most certain truth, It was the Light from below which served this Quaking-Pen to write so basely concerning Christ, the Word made flesh, God blessed for evermore.

2.
Numb. 4.

2. pag. 82. I grant the Scriptures are to be fulfilled, and that many Heavenly exhortations, reproofs, and instructions therein contained, are to be regarded by us. But that which is my Rule to direct my understanding what is fit for me to embrace, and what to reject, and how to understand that which is to be received, must be the Spirit of Truth, which alone gives a true discerning.

Pr. The Real Quaker having written so ill concerning Christ God-man, a distinct person without us, it cannot well be expected that he should write well concerning the Holy Scriptures. Like the Devil concerning Christ himself, this Quaker ushers in his pestilent discourse with some truth concerning the Scriptures, which serves as a blind for fools. Notwithstanding *Joab's* fair words at first, *Abner* was smitten to death by him at last. Though this Quaker hath spoken well of the Holy Scriptures at first, yet in his last lines they are basely thrust through; he saith plainly, that they are not the rule to direct his understanding, nor to govern his life by; it's not the Scripture, but the Spirit of Truth, which is this Real Quaker's Rule; it's the Counterfeit Christian who holds the Scripture to be the Rule of faith and obedience: This Real Quaker takes the Scripture to be but a blind guide; for it's the Spirit of Truth that doth alone give true discerning: According to this Quaking-doctrine, the Holy Scriptures do give no true discerning. But hearken what follows!

2.
Numb. 5. 2. pag. 83. The Light within ought to be the rule of faith and practice.

Pr. This is the Real Quakers upstart rotten doctrine; this Quaking-dotage is not yet thirty years old; this is in truth the

the Real Quakers Golden Image, before which all (if they are so silly) should fall down and worship. In the Quakers blind estimate, the Holy Scripture is not the Word of God, that this Quaking-fondling, the Light within them, may be set up for the Rule of faith and practice.

2. pag. 84. I further told thee, That those who gave forth the Scripture, came to the enjoyment of those things through the Light and Spirit of God, or they could never have writ them; therefore the Light and Spirit, and not the Scriptures, were the rule of their faith. 2. Numb. 6.

Pr. Here *W. P.*'s best reason, assisted with his Light within, is fondly at work to prove, That the Light and Spirit, and not the Scriptures, were the rule of their faith, that gave forth the Scripture. Surely it's matter of lamentation in our *Israel*, that the Quakers false light, and their lying spirit, do counterfeit the true Light, and the Holy Spirit, who is God, to decry the Scriptures from being the Rule of faith and life. Who can read these lines without bleeding hearts! Whose hearts are not touched, to find the Holy Scriptures reproached in this scurvy manner! Let wise men judg what hard measure the Holy Scripture meets with from the Real Quaker. Pr.

2. p. 95. We do receive and believe the Scriptures given forth by holy men of God, as they were moved of the Holy Ghost; and that they are profitable for doctrine, for reproof, and for instruction in righteousness; yet since they are Writings relating to the things of God, no man can understand them, or have an assured testimony of them, but by the Spirit of God: It was not the Scripture, but the Father that revealed Christ to *Peter*. 2. Numb. 7.

Pr. Mind it well; this is no piece of a Quakers faith, That the Scripture is the Word of God, or that it is the Rule of faith and obedience to any Real Quaker amongst them. Behold this Quakers Logick! Because *St. Peter* knew Christ to be the Son of the living God by a special revelation Pr.

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tion from Heaven, therefore the Scripture is not the Rule of faith. May it not be said without offence, Surely this Quakers Light within burnt dim in his socket; he saw not well to write by it? It's no imposing upon the weakest understanding, to say, That the Light within is no such infallible Teacher as the Quakers brag of; like the Papists infallible Judg, it's not without its gross mistakes.

2. *pag.* 103. And for Christs bidding his Disciples, *Go teach, baptizing*, Mat. 28, I told thee that no water was mentioned; and that *Luke* in *Acts* the first says, before the Commission mentioned by *Matthew* could be given, at least executed, *John baptized with water, but you shall be baptized with the Holy Ghost not many days hence*; and then comes the Commission in force, *Go teach, baptizing*, how? *with the Holy Ghost*; turning people from darkness to light, from the power of Satan unto God.

Pr. The full import of this Quaking-Harangue, is, to tell that there is no such thing as Water-baptism: You see plainly that baptism with the Holy Ghost, thrust strangely by this real Quaker into Christs Commission, hath outed Water-baptism from being a Divine Institution: observe it well, no water was mentioned (a pitiful Cavil!) what then? therefore, *Go, teach, baptizing* is no part of Christs Commission; according to the title of his Book, this Real Quaker faith, they are all Counterfeit Christians that hold baptizing with water; the Real Quaker is for, *Go, teach, baptizing*, how? with the Holy Ghost and with fire; yet neither of them are by name exprest in Christs Commission. If this be not in some measure to turn people from light to darkness, from God to the power of Satan, let the sober-minded *Reader* judg. However this is most certain, that to deny Water-baptism to be a Sacrament ordained by Christ himself, is not the received Doctrine of the Church of *England*, nor of any other serious Christians under Heaven.

2. *pag.*

Q. p. 105. Now, as for Water-baptism, what *Paul* says of himself, I may say of his Commission, It was not behind *2 Numb. 5.* any of the rest; yet he denies Water-baptism to be any part of it, and is as plainly rejected by him, in point of institution, as any thing in Scripture. So that either Water-baptism is none of Christs Institutions, or else *Paul* had no Commission to perform Christs Institutions, which were strange.

Pr. I may without just offence ask, Is not this stoutly argued from the Light within this Real Quaker, to evince Water-baptism to be none of Christs Institutions? Is it not a dishonour to an ordinary understanding to encounter such child-like reasoning? May I not truly say, Surely *W.P.* was at *Oxford* to lick glass-windows? Is it the manner of his Light within, of his bosom-teacher, to dictate at this low rate? However let it be duly considered, that it is the avowed judgment of a real Quaker, That Water-baptism is none of Christs Institutions, and that this Quakers *Paul* was of the same mind, which is a most gross mistake.

Q. p. 106. C. i. e. Counterfeit. Thou supposest the Doctrine of Justification by that righteousness which Christ fulfilled wholly without us, to be a sin-pleasing and dangerous notion. *2 Quaker.* I do so. *Numb. 10.*

Pr. Here we have *consistentem rem*, the Real Quaker confessing himself guilty of a base Doctrine, That Justification by that Righteousness which Christ fulfilled wholly without us, is a sin-pleasing and dangerous notion. Thus this great Gospel-truth, Justification by faith, *articulus fidei stantis vel cadentis Ecclesie*, a main Article of the Christian Faith in *Luther's* eye, is but a sin-pleasing and dangerous notion in this Quakers account; as the Papists call it a Putative righteousness, so the Quaker accounts it no better than a sin-pleasing and dangerous notion. Thus Justification by Christs righteousness imputed by faith, which is a com-

tion from Heaven, therefore the Scripture is not the Rule of faith. May it not be said without offence, Surely this Quakers Light within burnt dim in his socket; he saw not well to write by it? It's no imposing upon the weakest understanding, to say, That the Light within is no such infallible Teacher as the Quakers brag of; like the Papists infallible Judg, it's not without its gross mistakes.

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2. p. 106. C. i. e. Counterfeit. Thou supposest the Doctrine of Justification by that righteousness which Christ fulfilled wholly without us, to be a sin-pleasing and dangerous notion. *Quaker.* I do so. *Numb. 10.*

Pr. Here we have *consistentem rem*, the Real Quaker confessing himself guilty of a base Doctrine, That Justification by that Righteousness which Christ fulfilled wholly without us, is a sin-pleasing and dangerous notion. Thus this great Gospel-truth, Justification by faith, *articulus fidei stantis vel cadentis Ecclesie*, a main Article of the Christian Faith in *Luther's* eye, is but a sin-pleasing and dangerous notion in this Quakers account; as the Papists call it a Putative righteousness, so the Quaker accounts it no better than a sin-pleasing and dangerous notion. Thus Justification by Christs righteousness imputed by faith, which is a com-

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comfortable doctrine in the Church of *Englands* eye, is basely murdered betwixt these two thieves.

Q. *p. 107. C. i.e. Counterfeit.* It is horrible wicked to conclude, That what Christ hath done and suffered without us, is to speak peace to the wicked whilst such. *Quaker.* Right.

Pr. To pick up the plainest sense out of these dark lines, it seems to be this, That it is horrible wicked to conclude, that any are made righteous in Gods sight by what Christ hath done and suffered without us; that it is no less than speaking peace to the wicked. Thus the received Doctrine of Justification by faith in Christ, is run down at a base rate. Unless the perverting sense of a deluded Quaker be received, that man commits an horrible wickedness that holds justification by Christs righteousness without him. This is that daubing with untempered Mortar, a sin-pleasing notion, a doctrine which speaks peace to the wicked. At this rate the Church of *England* is highly to blame for affirming that we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith;

Artic. 11. That we are justified by faith only, is a most wholesome doctrine, and very full of comfort. Without doubt the Homily of Justification referred to in that Article, is tainted with no Quakerism in this point. Behold! the Case is sad, that imparted Righteousness may not be retained, but imputed Righteousness, like *Ismael*, the bond-womans son, must be cast forth, yea loathed as a sin-pleasing notion, which is dangerous, rejected as that which is horrible wicked.

Q. *pag. eadem.* But what sayest thou to my distinction about Justification? Christs work was twofold, First, to remit, forgive, or justify from the imputation of sins past, such as truly repent and believe. Secondly, By his power and spirit working in the hearts of such, to destroy and remove the very nature of sin; to make an end of it; to
finish

finish transgression present and to come ; the first removes the guilt ; the second the cause of it. Methinks this should a little allay thy clamours.

Pr. It's an old truth, *qui bene distinguit, bene docet* ; but this Quaker hath missed the Cushion: With this distinction he doth only play the Mountebanks part, he doth vainly please his fond admirers; this counterfeit Balsom is ineffectual ; he juggles; here is neither the whole truth, nor nothing but the truth : Like the Devil, this Real Quaker hath the knack to deliver some truth according to the Scripture, that he may the better manage his devilish design, and put off his bad Wares. The first part of this Quaking-distinction is very lame, which any sober Christian will soon perceive. The latter part of it is full of false doctrine; the base design of this distinction, is to make Justification by Christs Righteousness without us, to be a counterfeit doctrine. Justification by inherent righteousness only, is the chief mark at which this distinction is levelled. Thus you see the Papists and Quakers are in a great measure *hail fellows well met* ; only the Quaker hath the honour to be the more perfect Dotard of the two.

Q. p. 108. I grant that such as repent and believe, receive remission, or a justifying from former sins, through the righteousness of God declared in and by Jesus Christ. But is this compleat Justification? It is a making inwardly just, through a purging out of iniquity, and mortifying of corruption, and bringing in Christs everlasting Righteousness. *Q. Numb. 13.*

Pr. Here we have the Real Quaker a downright Papist; he is professedly gone into the Tents of *Rome* ; He is become a stout Champion under the Pope's banner : behold this Real Quaker dabling in gross Popery. According to the tenour of his own words, compleat Justification is a making inwardly just, through a purging out of iniquity, and mortifying of corruption, and bringing in Christs ever-

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everlasting righteousness. Thus the nail is driven to the head by this doughty man of war. Thus the doctrine of the Church of *England* is trampled under foot; the Doctrine of Christs Righteousness imputed by faith, once counted wholesome, is by the Quakers Pen declared to be a Counterfeit; but no Quakers have yet obtained by their Spirit to write any true Oracles. But the worst is yet behind.

Q. *p. eadem*; If not, then to exclude this, and yet conclude men completely justified by what Christ hath done wholly without, is a Doctrine of Devils; for it leaves men in an impure state, and allows the Devils Kingdom to continue in being.

Pr. These Quaking-lines make the Tenent as clear as day, That complete justification by what Christ hath done wholly without, is a Doctrine of Devils; according to this Quakers base words in print, the Church of *England* doth hold fast that which is a Doctrine of Devils, a Doctrine which doth allow the Devils Kingdom to continue in being. Without doubt this is a base aspersion cast on that Church which is beautiful in the eyes of all sober Christians. Christs Righteousness wholly without, made ours by faith, a Doctrine of Devils! Whose eyes are not offended to see it in print? Whose ears do not tingle to hear it read? How base is the Light within *W.P.* to assert it? Is this the genuine fruit of this Quakers Infallible Spirit? Is this the true discerning which it gives? Is it not matter of godly mourning, that *that* which the Church of *England* accounts to be a most wholesom and very comfortable Doctrine, this ill-principled Quaker should term a Doctrine of Devils? May it not be said without offence, Surely it is high time for the Kings Majesty, the *Defender of the Faith*, to gird on His Sword; these that make so bold with this and other truths of God, are but like stinging-Snakes in the bosome of Indulgence.

THE next Quaking-Book which I shall acquaint the Reader with, is thus named in print : *The nature of Christianity in the true Light asserted. Written by a Servant of Christ, G. Whitehead. Printed in the year 1671.*

2.

Pr. This vain-glorious Title stands like a Man of War in the Title-page, thus, In opposition to Antichristianism, Darknes, Confusion, and Sin-pleasing Doctrines. There this Man of War is not without a Looking-glass for sin-pleasing professors of all sorts. Now let us use this Looking-glass, that we may the better see the Quakers own face therein.

Pr.

2. pag. 3. This man hath grossly wronged divers of us, by accusing of us, as if we did oppose and seek to overthrow the plain testimonies and voices of all the Prophets and Apostles concerning the true Saviour, or the Man Christ Jesus, whom we have frequently confessed, both as to his Divinity, and as to his taking upon him a body prepared for him to do the will of God in, according to the Scriptures of truth.

Pr. Here is a parcel of good words to gull unwary Readers with, as if the Quakers were more Orthodox in the Doctrine of Faith concerning our Saviours Manhood and Divinity, than their own *Pen* hath already declared them to be. That man knows nothing, who knows not how the Devil to promote errors and false doctrines, hath always used to dress himself, his Agents, in the garb of truth, to get his bad Wares the better put off. The Devil was in the right, when he did profess to know Christ to be the Holy One of God ; but he had a devillish end in it. After all the fair paint in these lines, the Quaker will anon shew us his horns ; we shall ere long know him to be no tame beast ; before we have done with him, his ill-inspiring spirit will appear ; you may certainly expect from this Quaking-Pamphlet, most base pitiful stuff.

2.

C

2 p. 6.

Q. p. 6. Which word [Purchase] he thus explains in an
Numb. 15. unscriptural and nonsensical stile, *viz.* That God-man purchased and compleated Reconciliation, Justification, &c. with God at once without us (which is as good sense as to say, God purchased them of God).

Pr. *Pr.* You see how this Quaker takes his Adversary to task. By the way we may observe, that it is plain from the title of this Pamphlet, that this Quaker makes the nature of Christianity to be downright *Socinianism*. Here his inspiring spirit appears in print to Socinianize in a gross manner: Reconciliation purchased by Christ God-man, this Quaker faith is explained by his Adversary in an unscriptural and nonsensical stile: As the *Socinians* do, so this Quaker charges his Adversary to write no better sense concerning Redemption purchased, than to say, that God purchased of God; an old *Socinian* cavil! Thus the Light within is at unawares singing the old Cuckoes song. Thus the Quakers *Ignis fatuus*, his pretended spirit, hath led him into a *Socinian* pit. Thus the true Christian Religion by this Quaker is brought to a lamentable pass. According to this Quaking-scribble, the nature of Christianity is now asserted in the Light to establish a base *Socinian* Error, as if it were the truth from heaven. What a blind pitiful Elf is the Quakers Light within, that it cannot discern Redemption by Christ God-man, as a purchase made without us, but as unscriptural and nonsensical? God the Son made man, purchasing our redemption of God the Father by the price of his own blood, as God incarnate; This is that blessed Truth explained, which this *Socinian-Quaker* calls unscriptural and nonsensical. However this point searched to the bottom, toucheth the Quakers to the quick. They cannot endure to hear of Christ God-man; the Son of God purchasing of God the Father, leans towards the Doctrine of the Trinity, which the Quaker *E.T.* termed in mine and others hearing a blasphemous doctrine.

Q. p. 7. The words *Purchased* and *Redemption*, are used by R. G. in an unscriptural sense, while he doth so non-sensically render it, as God-man having purchased all of God without. Q. Numb. 16.

Pr. Here we have this *Quaking-Protent* turned into a *Socinian* shape, sore troubled; it's still no less than unscriptural and nonsensical to affirm, That God-man hath purchased all of God without. If we should fondly pin our faith on this Quakers sleeve, then upon easie terms we might bid farewell to the received Doctrine of the Church of *England*: for there is no such thing discoverable by the Light within any *Quaker*, as that the Godhead and Manhood were joined in one person, who suffered, was dead and buried, to reconcile his Father to us, and to be a Sacrifice, not only for original guilt, but also for all actual sins of men; such true doctrine as this is, belongs not to the nature of this Quakers Christianity; this is that doctrine which in this Quakers Glass is represented unjustly to be unscriptural and nonsensical. This blessed Truth, That Christ God-man hath purchased all of God without, is to this Quaker a rock of offence unjustly taken by him. Without doubt that man is not mistaken who shall say, That the Quakers do deny Christ to be God-man in one person; this certainly is no point of any Quakers faith, That Christ God-man hath purchased our Redemption of God the Father by his precious blood without us. If this be true, then where is, or what is become of this Quakers true Christianity? If this, with his fellow-Quakers, were enjoined by the Kings Majesty, the Defender of the true Faith, to subscribe to the 39 Articles of Religion, then by their thus declaring their unfeigned assent and consent but to the two first Articles thereof, their false Christian paint would soon fall off; then the Kings Majesty would soon see what manner of Christians these Saints, Seed, People (as they call themselves) of the Most High God are. Pr. Art. 2.

Q. *2.p.8.* Because those terms in Scripture relating to Christ
Numb. 17. and his works, are misunderstood and perverted by many professors and Priests, I shall state them with the natural and simple sense thereof, *viz.* *Jesus* A Saviour, who saveth from sin; *Christ* is anointed with power from on high; *Propitiation*, A Sacrifice well pleasing, which is to purge away sin, and make nigh to God; and which imports forgiveness, reconciliation, favour, mercy, kindness, &c. *Sacrifice*, An oblation, or offering to consecrate or make holy. *Reconciliation*, An agreement, a setting at one. *Covenant*, An accord, agreement, a contract, a treaty, a condition, &c. *Atonement*, Peace, quietness betwixt them that are reconciled, or in mutual friendship. *Redemption*, A ransoming, buying again, rescuing such as were under bondage, or sold under slavery. *Salvation*, A saving or a making safe from the hand of an enemy, destroyer, or oppressor, &c. *Imputation*, An ascribing, laying to the charge of, or an accounting, reckoning or thinking. *Justification*, A making righteous, just, upright, virtuous, good, perfect, &c. and also an adjudging, pronouncing and sentencing one that is made righteous, to be so.

Pr. *Pr.* Thus far we have had this Quakers unlearned Dictionary, or ill-digested Vocabulary. Now let us first observe what doth immediately follow.

Q. *2.p.9.* Now if professors come not to feel and experience these things or works of Christ fulfilled in them, they are but empty professors, and talkers of them, without the true life and power of Christianity and true Religion.
Numb. 18.

Pr. *Pr.* This Quakers Dictionary or Vocabulary is so trivial, as that it is lost time, an abuse of patience, to note much concerning it. They are *Quakers* in heart, ill-principled in Christianity, who do not see plainly how this *Quakers* spirit hath put him upon playing the Sophister, as well as an *Ignoramus* in it. There is not one syllable of Redemption by purchase to be found in it: *Jesus, Christ, Propitiation, Sacrifice,*

crifice, *Reconciliation*, *Covenant*, *Atonement*, *Redemption*, *Salvation*, *Imputation*, *Justification*, are not only ignorantly but basely explained, to use Dr. G's words (whom I heard preaching upon that plain literally-meant Text, *Mat. 5. 10*, say, *Hæc intus transiguntur omnia*) they must be all felt and experimentally fulfilled within professors, otherwise they are but empty professors and talkers of them; nay further, unless professors come to this (which they are never likely to do) to have them fulfilled in them, they are (in a sad case) without the true life and power of Christianity and true Religion. To give one parting-blow more, Let it be duly observed, that this Quakers explanation is full of tautologies, and of plain words darkened by those of more difficult understanding; as also of several vain repetitions; of all which his Teacher, the Light within, his pretended Lord God, his Spirit that inspired him, is highly guilty. As for Justification, it is altogether Popishly explained; a plain instance that the Quakers Light within, is from *Rome* below, not from Heaven above; besides, that man is not imposed upon, that shall hence aver this Quakers Vocabulary to be full of *Socinianism*; for here is nothing of Redemption by Christs blood without us. The life and power of this Quakers Religion hath nothing to do with redemption purchased by Christ God-man. Once more, consider this Quaking-Dictionary well, and then it will easily appear, that this *Socinianizing* Quaker doth truly deny the Lord that bought him, as well as unchristian all those that are not of the same corrupt mind with him; That all these above-said words in their Quaking-sense must be fulfilled in them.

Q. p. 18. But thou contradicest thy Tutors the *Presbyterians* and *Independents*, in saying, That mans redemption is purchased by his crucified body; for they say he did not satisfy as man simply, but as God and man, or as God-man (which is all one as to say, That God satisfied and paid

Q.
Numb. 19.

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paid God ; or that God purchased redemption of himself.
Pr. Observe how this Quaker takes his adversary to task, as an untoward Pupil contradicting his tutors : According to this Quakers ill-sighted light within him, the received Doctrine of Christs satisfaction derives its pedigree no higher than the *Presbyterians* and *Independents*. According to this Upstart Quaker, Christs satisfaction is no Gospel-truth from God in heaven, it's only from below ; according to this Quaker, the *Presbyterians* and *Independents* are the known Fathers of this Infant-truth ; the old scum is still before this Quakers eyes ; all his light within doth not remove it ; God satisfying and paying God, God purchasing redemption of himself, doth still so blind him, as that he cannot as yet see redemption by price, or satisfaction made by Christ God-man to God the Fathers Justice, to be a precious Gospel-truth. It's no slander to say, That this Quaker hath an ill-catechised head, an ignorant spirit to be his guide, otherwise he had never appeared so ignorant in print. I may truly write without any just offence, That an ungrounded confident pretence to divine teaching, hath put this deluded Quaker upon devising a Looking-glass for all sorts of professors, in which nothing of true Christianity is yet to be seen.

2. p. 24, 25. *R. G.* We, who since we believed, received the Atonement, shall after our bodily death be raised from the grave, and be made partakers of that salvation which through faith and hope we wait for while in the body.

Numb. 20. 2. *Ans.* Thou puttest salvation at a great distance, shewing thy self yet in the grave of corruption. Is this thy meaning of salvation, that thou hopest and waitest for while in the body, to be raised from the grave after thy bodily death ? What strange nonsensical language is this ? * And was this the salvation that Christs second appearance was looked for to effect ? *Hebr. 9. 28.* [*For your better understanding this Quakers mind, take his Marginal note*] * He

now

now hopes and waits for salvation after the bodily death; see his sottishness and confusion; at other times it was perfectly wrought at once without; or else purchased (he knows not which) at *Jerusalem*; but he hopes for it after his bodily death: ah! the hypocrites hope shall perish.

Pr.

Pr. Here this Quaker hath given us a tedious chase; I shall pursue him as close as I can. To believe and wait for the life everlasting after death, is no Article of this Quakers Faith; this is putting salvation at a great distance; according to these Quaking-lines, that man shews himself to be in the grave of corruption, that believes and waits for salvation after his bodily death. To understand salvation so, as to hope and wait for it while in the body, to be raised from the grave after bodily death, this is strange nonsensical language in this Quakers estimate; according to *Heb. 9. 28*, truly misunderstood, basely wrested by this Quaker, salvation after this life ended, is not the salvation that Christs second coming is look't for to effect; this Quaker in his marginal note scoffs at his Adversary for hoping and waiting for salvation after the bodily death; it's no less fault than sottishness and confusion to hope for salvation after the bodily death; everlasting life purchased by Christ upon the Cross at *Jerusalem*, hoped for after bodily death, this is sottishness and confusion for any faithful Christians to do; yea, which is far worse, it's a damnable sin to do so; it's no less than the hypocrites false hope, which shall perish.

Q.

Numb. 21.

Q. p. 29. Also thou grantest that his appearing the second time is without sin to salvation; but when thinkest thou that must be? Is it in this life, or hereafter? Thou sayest that after the bodily death, you shall be raised out of the grave, and made partakers of that salvation; 'tis strange the salvation of sinners, yea, of the whole world, as thy word is, should be compleated at once above 1600 years since, as yet to be so long after death lookt for, how long is not known to thee: Or dost thou look for Christ, as the

Son

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Son of *Mary*, to appear outwardly in a bodily existence, to save thee according to thy words? If thou dost, thou mayest look till thine eyes drop out, before thou wilt see such an appearance of him.

Pr. Here this Quaker falls foul upon his Adversary in a rude manner; *Leviathan*-like, out of his nostrils goeth smoke to darken the truth; Christs appearing the second time without sin to salvation is, according to this Quaker, in this life, not hereafter; to be raised out of the grave after the bodily death, to be partakers after death of that resurrection, which is unto life: this is that sound Divinity, which this Quakers light within him, knows nothing of; to affirm, that the salvation of sinners, yea, of the whole world, should be compleatly finished by Christs death upon the Cross above 1600 years since, this is strange Doctrine to this ill-principled Quaker; that Christs death upon the Cross, so long since past, should be effectual to deliver from bodily death hereafter, those that believe in him; this is that comfortable Doctrine, which this Quakers stomach cannot digest: you see clearly, it's no part of this Quakers faith, to believe that Christ is the Son of the Virgin *Mary*, or to look for Christ, as the Son of *Mary*, to appear outwardly, in a bodily existence, to save those that believe in his name; this Quaker is bold to say to this purpose, If any man believes that Christ shall come at the last day of judgment, to judge the quick and the dead, to adjudg the righteous to Heaven, to condemn the wicked to Hell, then he may look till his eyes drop out, before he will see such an appearance of him; after this life is ended by a bodily death, Christs last coming to judgment, is no Article of this Quakers faith; without doubt, *Job* that was a perfect man, was in the right, when he said, That he knew that his Redeemer liveth, and that he should stand at the latter day upon the earth: and that in his flesh, when worms had destroyed his body, he should see God, and his eyes should behold him
after

after his bodily death, though his reins were consumed within him.

Q. p. 30. The works of the Law excluded by the Apostle from justification, is, when the Law is done without life or spirit; so the works not done in Christ the Seed, do not justify: The righteousness by faith is, when the Law is performed in us by the works of the spirit, righteousness in the elect seed, &c. Q. Numb. 22.

Pr. Give me leave to write without offence; if this Quaker had not been born out of due time, he might in this point have been without exception one of the *Tridentine* Cabal; his spirit agrees well with those Cabal-men about justification by works of righteousness: as for Christs righteousness without us, made ours by faith, this is that Doctrine which is disowned by this Papal-Quaker; in this Quaking-account of justification, what hath this Quaker said more, which the *Trent-Council* hath not determined to his hand? *Concil. Trid. Cap. 3. Sess. 6. Cum ea renascentia per meritum passionis ejus, gratia, qua justifiunt, illis tribuatur*, Together with the new birth, through the Merit of Christs passion, grace, whereby they are made righteous, is imparted to them. *Cap. 7. Sess. 6. Justificatio est & sanctificatio, & renovatio interioris hominis per voluntariam susceptionem gratiæ*; Justification is both the sanctification and renovation of the inward man by grace received; as face answers face in the glass, so do the Quakers and Papists agree together in the point of Justification by inherent righteousness; they do both disclaim the works of the Law before grace received; works not done in Christ the Seed, do not justify, says the Canting-Quaker; Justification is the sanctifying of the inner man by grace received, say the Papists. The righteousness by faith is, when the Law is performed in us by the works of the Spirit, faith the Quaker; By grace received in the new birth, are we made righteous, say the Papists: Thus the Light within which

Pr.

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guides the Quakers to scribble concerning Justification, is nothing else but *Trent*-Popery infused into them by subtil Popish Priests, and propagated by the deluded Quakers at this day. This old Popish Doctrine is that which their Praters put off in their Speakings and Writings to their followers, as if it were new doctrine from heaven, something belonging to Christianity, which was not known till the brain-sick Quakers made it known.

Q. *Q.* p. 32, 33. To oppose the righteousness of the elect
Numb. 23. seed, and the works of the Spirit within, as unto Justification, this R. G. scornfully tells us, that in plainer words they of *Rome* thus express, That the Apostle excludes from Justification, works which we our selves do by our strength, without the help of the grace of God, not those works we do by the aid of the Spirit. [*To these lines this Quaker answers thus*]: They of *Rome* have given a better definition of Justification, than R. G. hath, and at least shown a better esteem of works of grace, and of the Spirit of God, than he hath done. Now if I be exclaimed against herein for Popery, I must say, that wherein Papists hold any truth, though in unrighteousness, I must not therefore deny it; if the Papists, and the Devil also, confess there is a God and a Christ, must I therefore deny it, or be counted a Papist?

Pr. *Pr.* Here the Quakers Light within is stiffly at work to justify himself for holding as the Papists do, the same doctrine of Justification by works of righteousness: In plain terms, Quakerism in the point of Justification is Popery new-born into the world; it's no false charge to say, That the Quakers have a Pope in their bellies; their Books have the same Papal doctrine; that truth which the Papists hold (though in unrighteousness, as this Quaker saith) as to Justification, even the self-same doth this Quaker hold as fast, to the shame of the received doctrine of the Church of *England*. I might tell the Reader how *Rom.* 8. 3, 4. *1 Cor.* 6. 9, 10, 11.

6. 9, 10, 11. *Isa.* 45. 8. *James* 2. 20, 21, 23. *Gal.* 3. 6. are discourfured from by this Quaker no otherwife than the Papifts have done, to affert Juftification by the works of the Spirit; but it is no new thing with the Devil or his Agents to quote Scripture to prove that, which God never intended them for. That man is a ftranger to the point of Juftification, that knows not, that many Scriptures have been wrefled by the Papifts for this purpofe, which have been foundly vindicated from Popifh gloffes put upon them. This Quaker doth but *actum agere*, act the Popifh old part over again, to amufe unwary Chriftians with the rehearfal of them. If this Quakers fpirit were of God, he had ere this been filent in this matter. To ufe this Quakers own words, I fhall tell him, That it is an old Popifh trick to affert Juftification by works of the Spirit, from mistaken Scriptures; and there is certainly no little fpice of the old Law-working fpirit in it.

Q. p. 33. Our afferting the righteousnefs of the elect feed raifed in us, and obedience of faith therein for juftification and acceptance with God, this doth neither deny nor oppofe the Sacrifice of the crucified body of the Man Chrift Jefus, nor yet blot out of our hearts either the name or remembrance of him who is the great Propitiation for fin, as unjuftly the elect feed and its righteousnefs within is accused; for the appearance of Chrift within, and his manifestation in fpirit, doth neither deny nor oppofe his manifestation or fuffering in the flefh, but rather answereth and fulfilleth the intent and end thereof; for the outward manifestation of the Son of God in the flefh, as it did condemn fin in the likenefs of finful flefh, fo his inward, manifestation in fpirit, doth deftroy fin, worketh juftification and redemption in them who obey his light within; for he is the author of eternal falvation to as many as obey him. So here is righteousnefs, redemption, and falvation, received in Chrift the Light, through obedience to his Light within.

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Pr. This Quaker hath had fair play, he is transcribed *usque ad nauseam*; by this tedious discourse this Quaker gives us to understand, that there is no such truth as Justification by faith alone; the subject matter of his lines is hammered out upon his Popish anvil; there is nothing for the main said, which any Papist will disown; Justification and Sanctification are by him ignorantly confounded, but rightly enough according to the Popish mode; he that shall affirm this Quaker to be one of *Abbot Joachim's* Disciples, or one belonging to *Seculum Spiritus Sancti*, or a *Franciscan* Papist in a new dress, is not altogether mistaken; his whole discourse is a medley of some truth of more falsehood; to glance at the title of his Pamphlet, you see it plain, unless we are of the same mind with the Papists in the doctrine of Justification, we are all far from the nature of true Christianity; in this matter, in this Quakers account, the Church of *England*, together with other Reformed Churches, is altogether Antichristian.

Q. p. 4C, 4I. As to R. G. his saying, *His Apostles and all his Ministers in all ages—all in one joint voice pointing to Jesus the Son of Mary, this son of man, with an Hosanna to the Son of David.* Ans. That the holy Prophets, Apostles and Ministers testified unto Jesus Christ, both as man born of the Virgin, and unto his Divinity; this is owned. *But it appears further, that R. G.'s Hosanna, and pretended adoration and claim of Salvation, is only to him as the Son of Mary, as now existing outwardly bodily without us; *whereupon I ask him, if he hath so considered him to be God the Saviour, or the Son from the substance of the Father, as some of his Brethren have confessed the Son is? and that he existeth outwardly bodily without us, at Gods right hand; what Scripture-proof hath he for these words? and then what and where is Gods right hand? is it visible or invisible? within us, or without us only? and is Christ the Saviour as an outward bodily existent, or person without us, distinct

distinct from God, and on that consideration to be worshipped as God, yea or nay? And where doth the Scripture say, he is outwardly and bodily glorified at Gods right hand? [*according to the foregoing Asterisk * you may take this Authors Marginal note*] Why did he not call Mary the Mother of God, (as the *Papists* do) which to be sure is not Scripture-language?

Pr. In this Quaking ramble we find too much false, abominable doctrine delivered; to serious Christians it's certainly sad, to read so much base doctrine vented under the pretended nature of true Christianity: I shall endeavour to sum it up in these following particulars: First, here is no *Hosanna* due to Christ as the Son of *Mary*, as now existing, bodily without us. 2^{ly}, Jesus the Son of *Mary* is not God our Saviour. 3^{ly}, That Jesus Christ is not the Son of the substance of the Father; this is no point of this Quakers Faith, this is only the confession of Presbyterians and Independents, who are his adversaries brethren. 4^{ly}, Jesus the Son of *Mary* doth not (to use his own words) exist outwardly bodily without us at Gods right hand, according to this Quaker; this is a false doctrine, for which there is no Scripture-proof: as for Gods right hand, this Quaker doth scoffingly ask, what, or where is it? is it visible or invisible? within us or without us only? Thus Jesus the Son of *Mary* sitting on Gods right hand in Heaven, is no article of this Quakers faith. 5^{ly}, Christ the Saviour, the Son of *Mary*, is no outward bodily existent person without us, distinct from God; to hold Christ our Saviour to be a distinct person from God the Father, is no part of this Quakers faith. The light within guides no Quakers to own this great Gospel-truth; their spirit inspires none of them to be sound in this doctrine of faith; *Light of Light, very God of very God*, is none of their faith. 6^{ly}, Christ the Saviour, the Son of *Mary*, is not to be worshipped as God. Mind it well, the Hypostatical Union

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on is not owned by any Quaker; because the Quakers do deny our Saviour to be God-man in one person, therefore they deny that the Son of *Mary* is to be worshipped as God. 7ly, That Christ the Saviour, the Son of *Mary* is outwardly bodily glorified at Gods right hand, is no Scripture-truth. Lastly, to call *Mary* the Mother of God, is a Popish saying, which to be sure is not Scripture-language; in this Quaking discourse the learned may observe many old Heresies revived, however by this Quakers golden Calf the nature of true Christianity is made naked, it is stript off its primitive glory; it may now truly be called *Ichabod*, for by this Quakers most ugly doctrine, the glory is departed from it.

Q. 2. p. 51. Whereas thou goest so often over with these
 Numb. 26. words, Jesus Christ the Son of *Mary*, whom thou callest God-man, I ask thee, if this be not of kin to the Papists, calling *Mary* the Mother of God? and where did the Apostles so often (or ever) use these expressions, *Jesus Christ (God-man, the Son of the Virgin Mary?)* and who were they that said, *Is not this the Carpenter, the Son of Mary?* But *Peter* gave an higher testimony of him, when he said, *Thou art Christ the Son of the living God.* But do not the Papists honour him as much as thou, in their frequent calling him the Son of *Mary*, as thou hast done?

Pr. This Quakers discourse serves to tell us, that it is no piece of this Quakers Christianity, to hold that Jesus Christ our Saviour is either the Son of *Mary*, or God-man; for he is angry with his adversary for going so often over with these words, Jesus the Son of *Mary*, and for calling him God-man; this Quaker tells us, to call Jesus the Son of *Mary*, is that which is neer of kin to the Papists, who call *Mary* the Mother of God. Certainly this Quakers Light within is very dull-sighted, which can neither discern Jesus to be the Son of *Mary*, nor *Mary* to be the Mother of God the Son, according to his Manhood; Jesus Christ God-man

in one person is a great stumbling-block in this Quakers way ; it's against his Light within him to acknowledge Christ to be God and Man in one person, therefore it must in his eye be Popery to call Christ the Son of *Mary*, and *Mary* the Mother of God ; the communication of properties is a doctrine of which this Quaker takes no notice ; it's not to tell whither an ignorant confidence will hurry those that are led by it ; to call Jesus Christ the Son of *Mary*, *God-man*, are those expressions, saith the confident Quaker, which were never used by the Apostles : Behold, what is the result of this ignorant confidence ? is it not this abominable assertion to the shame of true Christianity, that Jesus Christ, *God-man*, the Son of *Mary*, is no Gospel-truth taught by Christs own Apostles ? To go one step further, to call Jesus the Son of *Mary*, is according to this Quakers language, to honour Christ no otherwise than those that said of him, *Is not this the Carpenter, the Son of Mary ?* Let us remark it once more, it's but a slight, a vulgar dishonour put on our Saviour, to call him, Jesus the Son of *Mary* ; nay it's Popery, which is commonly counted Antichristianism, to call *Mary* the Mother of God ; how ignorantly doth this Quaker decry Jesus from being the Son of *Mary* ? because St. *Peter* testified of him, saying, *Thou art the Son of the living God* ; therefore it is a false Popish testimony, that Jesus Christ is the Son of the Virgin *Mary*, *Tremulus naviget ad Anticyræ*, this pitiful Quaker wants a necessary dose for his *pericranium* ; common sense is ashamed of such mean arguing ; at this day no serious Christians, none but deluded Quakers do deny Jesus Christ to be the Son of the Virgin *Mary* ; the Papists who believe many lyes, are not so grossly deceived, as this Quaker hath shewed himself to be in this point.

2. **T**He next Book to be considered is the Quakers Pri- Numb. 27.
mer by S. C. and George Fox the younger.

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Pr.

Pr. *Pr.* Like the canker to the trees in the nursery, so the mischievous design of this pitiful Primer, is to corrupt from their infancy the young striplings of this Church and Kingdom, under pretence of right-spelling, to poison them with Quakerism in their minority; this is that leaven which is designed to sowre the whole lump, to diffuse Quakerism through the whole body of this Nation; a mischievous design, if not timely prevented by his Sacred Majesty and those that are in authority under him; there is in this Quaking-Primer, *magnum in parvo*, very much base doctrine contained in a few leaves.

Q. *Q.* It is called a new Book for Children to learn in by S. C. and George Fox the younger.

Pr. *Pr.* This latter hath shewed himself to be a crafty seed-man, by whose means little children are cunningly imposed upon; therefore the more care is fit to be taken to prevent his dangerous attempt; Books not so dangerous as this have been burnt by the hand of the common hang-man; as the Author is gone to his Judg, so this Book deserves a black mark for his sake, and its pestilent doctrine.

Q. *Q.* p. 6. A child may learn the fear of the Lord, by taking heed unto the Light.

Numb. 28. *Pr.* I might truly say, that this Quaking-Primer begins with a lye, thereby to corrupt childrens minds; the Light within, which is no express Scripture-phrase, is indeed a meer fancy, the real Quakers Idol, which all children are early taught by these Quakers to fall down to and worship; it's false doctrine to make the Light within, to be the teacher of the fear of God; the holy fear of God which cleanseth both heart and life, is taught by taking heed to Gods Word: in this Quaking-Primer little Children are taught to take heed to the Light within them, that the Scripture, the Word of God, the sure word of Prophecie, may not be regarded by them as their guide or rule of their lives.

Q. *Q.* p. 11. Therefore cease from that which is evil, and obey

obey the Light within, and then shalt thou be delivered from condemnation.

Pr. Here these Quaking Primmer-men are subtilly at work to corrupt the injudicious minds of children with gross Popery; here is deliverance from condemnation, not by faith in Christs Merits, but by obeying the Light within them, their worst guide: It's a sad case, that little children are in danger to be thus basely taught to pronounce the *Roman Sibboleth*; that man is dim-sighted who doth not see that Quakerism serves as a stepping-stone for *Popery* in this Church and Kingdom.

2. p. 13, 14. Hearken not to the deceivers, who keep you from the Light of Christ Jesus; believe them not that turn you from the Light, for they are not the Ministers of Christ. 2. Numb. 30.

Pr. Here you may observe how this Quaking-Primmer is mainly designed to foist these new Vessels by this bad liquor put into them; other Teachers, whether Archbishops or Bishops, Priests or Deacons, rightly ordained, are but deceivers, no Ministers of Christ, to whom little children are here taught not to hearken, nor believe them. By this base suggestion it is here endeavoured to prejudice young children against the Ministry of Gods word by the lawful Ministers of it, to make them be slighted as so many deceivers that would keep little children from the light of Christ Jesus; to be slenderly regarded by them, as being no Ministers of Christ, as those that would turn them from the light. I may truly say, Here is the poyson of Asps with which these Quakers would infect the youth of this Church and Kingdom.

2. p. 15. And such also are all deceivers, who tell you, The only way to come to the knowledg of all truth, is by the Scriptures: for the knowledg of truth is by the Spirit of truth, which doth bring to the knowledg of Jesus Christ, and his Spirit leadeth into all truth. 2. Numb. 31.

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Pr. The dangerous design of this Quaking-Primmer, is to leaven the minds of young children with this abominably false doctrine, That the Holy Scriptures are not the way to know the truth; That Gods Ministers are deceivers, who teach, that the Scriptures are the way to know the truth: Behold a sad case! here is the Spirit of truth highly exalted to decry the Word of God, the holy Scripture, from being the way to the knowledg of the truth; according to this Quaking-fancy, any prophane despiser of the Scriptures may very boldly say, That *Timothy* was ill-instructed in the knowledg of the Scriptures from his youth; That *St. Paul* was grossly mistaken, in saying, That the Scriptures were able to make him wise unto salvation. But you see these Quakers are strangely fond of the Light within, so as to cry down the light of Gods own word; as if nothing but deceitful knowledg were to be gotten by the Scripture, which is Gods Book. This Quaking-dotage doth plainly say, In vain did *Timothy* know the Scriptures of a child; in vain do any Parents train up their children in the knowledg of them; if this be not, what is the ready way to lay poor children open to the Spirit of Error? to make them a ready prey to the Quakers deluding spirit of truth? By pursuing this Quaking-fancy, is not the Devil likely to have a rich ingathering in this Church and Kingdom?

2. Numb. 32. *2. p. 16.* And such are deceivers, who preach for money and tythes, such cannot lead you out of transgression, for they are in transgression themselves: for Christ said to his, *Freely you have received, freely give:* and *Paul* made not the Gospel chargeable: but these Priests that preach for filthy lucre deceive people.

Pr. In this Quaking-Primmer here is a base charge drawn against all the Ministering-Priests of the Church of *England*; here these Quakers have fired their Beacon, that the youth of this Church and Kingdom may have timely notice to beware of their best soul-friends; here the silly sheep

sheep are sily counsell'd against their keepers, that the Quaking-Wolves in sheeps-cloathing may the better prey upon them: Is it not very sad, that the youth of this Church and Kingdom must be thus dangerously prejudic'd against Gods Priests, who are his Ambassadors, by whom God doth beseech his Rebel-subjects, that they may be reconcil'd to God? Behold, here little children are taught to look upon all teaching-Priests as so many deceivers, as those Hirelings that preach for money and tythes, which is a lying slander, as those blind guides that are in the pit of transgression, such as are not like Christs true Ministers, as burdeners of that Gospel which plain *Paul* made not chargeable, as those Priests that preach for filthy lucre, as Cheats who deceive the people. According to the baseness of these Quaking-lines, it's a shame for the King's Sacred Majesty, the Defender of the true Faith, that such base Priests should be owned by him, be suffer'd to preach before him? Is it not likewise another standing-shame, that the Priests of the Most High God should be thus basely reproacht in print, to the corrupting of youth, and as yet no exemplary notice taken of it? By the way observe it well, that the Most Reverend Fathers of this Church are some of those Priests that are thus stigmatized in these Quaking-lines, as well as the other dignified and inferior Clergy of this Church and Kingdom. The good Lord rebuke this Quaking ill spirit.

2. p. 17, 18. And such are no Ministers of Gods word, who tell you the Scripture is the word of God; and these *2. Numb. 33.* are the Ministers of the Letter, who are Ministers of the Scripture, and not Ministers of Christ.

Pr. You see these Quaking Primer-men are still busie to sow their bad seed in the young Seminary; whilst they do pretend to learn little children to spell, they do likewise learn them these Devilish Lessons: First, That the Scripture is not the Word of God. 2. That they are no Mini-

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sters of Gods Word, who tell little children that the Scripture is the word of God. 3. That they are the Ministers of the Letter, and not the Ministers of Christ, who are Ministers of the Scripture. May I not say without offence to any, If the Devil were incarnate, it would well become him to teach such base Doctrine as this is? By this Doctrine once imbib'd, little children are well fitted to become bad Scholars in the Devils School.

Q. p. 25. And these, the Father, Son, and Spirit, the world and their Teachers calls Three Persons; but they speak they know not what, even as they have imagined, contrary to the Scripture; therefore Children believe them not.

Numb. 34.

Pr. Here *George Fox* the younger comes on the stage of the Quaking-Primmer to act his part, to make little children believe this Doctrine, to wit, Three Persons and one God is a false doctrine: That the Father, the Son, and the Spirit, are no otherwise three Persons, but as the world and their Teachers calls them so. To say that God the Father, God the Son, and God the Holy Ghost, are three Persons, but one God, this is to speak we know not what, a meer fancy as we have imagined, a false doctrine contrary to the Scripture. To say with the Church of *England*, In the Unity of this Godhead there be Three Persons of one substance, power and eternity, the Father, the Son, and the Holy Ghost, is, in this Quakers account, the Doctrine of the world and their Teachers, a speaking we know not what, a vain imagination, a corrupt doctrine contrary to the Scripture. If this be not pestilent doctrine for little children to learn, let all sober Christians judg.

Q. p. 21: Now, Children, the Scriptures of truth do declare of God and Christ, and the Spirit of Truth, which are one; but the Scriptures cannot bring you to know God and Christ, and the Spirit of Truth.

Numb. 35.

Pr. In this Quaking-Primmer here is a train laid to blow up

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up the knowledg of the Scriptures, to prepare little Children to sleight them, as being unable to bring them to know God and Christ, and the Spirit of Truth; according to these Quaking-lines, St. Paul was mistaken, when he said, *that the Scripture was profitable for Doctrine*; for, wherein are the holy Scriptures profitable for Doctrine, if they are unable to bring those that read them, to know God, Christ, and the Spirit of Truth? certainly it is either a true or a false knowledg, that is to be gotten of God, Christ, and the Spirit, by the Scriptures; to exalt the Quakers Idol, *the Light within*, little Children are here taught to sleight the holy Scriptures as a dull Book, in the reading whereof there is nothing of God, Christ, and the Spirit of Truth to be known. There are many more soul-endangering Doctrines in this Primer, but I shall dismiss them at this present, that I may come to the Quakers Catechism, a Book of no less dangerous consequence: as Popery of late hath spread in this Kingdom by Popish Catechisms, so the Papal Quakers have set their Catechisms forth to gain Profelytes; by this means, Pharisee-like, they make their followers twofold more the children of Hell.

2. **T**he Book now under consideration is thus Titled, *Two Treatises*, the one Entitled, *A New Primer*; the other, *A New Catechism*, both written by *William Smith*, Printed 1668.

2.

Pr. The *New Primer* is that Book in which is demonstrated the new and living way; a specious title this Book hath to catch unwary Readers, to draw them cunningly into the Devils snare; it's written by way of Question and Answer, the Child inquiring, the Father informing, which is a subtle way to dispense Quakerism: the other is a new Catechism, both are bound up together, both Primer and Catechism are the fittest for *Smiths*, to receive the Hang-

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mans *Imprimatur* there ; the Catechising new Primer is betwixt the Father and Child, thus :

Q. *Q. p. 2. Child,* But is there something of God in my own conscience, that will give me the knowledg of him ?
Numb. 36. Father, Yes, and there is not any thing else that can do it.

Pr. In the first page of this new Primer this Quaking father endeavours to shew his child how he may come to know God, his way and truth, which (he saith) is thus done by something of God in his own conscience, but so as that there is not any thing else that can do it ; as for the Scripture this stands for a cypher, for a dead letter ; like a dumb Idol, the Scripture can do nothing to make known God, his way and truth ; the Light within, this Quakers fondling, is the childs only tutour to help him to know God, his way and truth ; as for the Scripture which is given by inspiration of God, which as *St. Paul* saith, *Is able to make wise to salvation, which is profitable for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work ;* this very Scripture in comparison of the Light within, is not able to help children in the least to know God, his way and truth ; it doth still further appear that the Quakers spirit is not of God, which doth thus debase the Scripture, which is Gods word.

Q. *Q. p. 5. Fath.* Such as are not Christs Ministers have
Numb. 37. their power and authority from man, and have each man a place of settlement, which is called a Parish ; in that Parish they have Tythes allowed for their maintenance ; and they have a law made by man to compel it ; and if any for conscience sake cannot give it them, then by their Law they sue them, and imprison them, and spoil their goods ; and these are wolves, Child, that are let loose among the lambs to rend and tear them ; and they have places builded in their severall Parishes, which they call Churches ; and they observe one day in a week for their worship, and few hours in that day to perform it ; and they have an hour-glass, and
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that is their time of Preaching, and their eye will be oft towards the glass, to see when it is run, because it is a long hour to them; when the glass is run they tell their people, the time is now spent, and what hath been spoken must suffice for that time; and this is not the practice of Christs Ministers.

Pr. By this Quaking-father the children of this Church and Kingdom are basely taught in a ridiculous manner, to despise all Gods Ministers of what degree soever throughout this whole Kingdom; from the Kings Chappel to the meanest Congregation, we are all alike, none of Christs Ministers; like *Jeroboams* Priests, or *Baals* Prophets, (this Quaker saith) we derive our authority from man; the Consecration of Archbishops and Bishops, the Ordination of Priests and Deacons, is no more but an humane invention, for they have their power and authority from man; in this Quakers account there is no true Ministry belonging to the Church of *England*; the Priests are but so many Tythmongers settled in every Parish; bloody wolves let loose among the lamb-like Quakers to rend and tear them; like the *Jews* they have a law made by man to compel that which is unjust; they are time-servers, who do observe one day in a week for their worship, and a few hours in that day to perform it; an hour-glass measures the time of their Preaching, which their eyes are oft upon, their glass run and their time are both spent together: thus in this Quakers eye they are no better than so many hour-glass-Preachers; behold, what a silly, scandalous charge is here drawn up against all the Ministers of Gods Word in this Church and Kingdom? who can believe that the foregoing discourse was indited by the infallible spirit, who is God? except a Quaker, none can; how are the youth of this Kingdom instructed by this Catechizing-Primer to slight all Gods Ambassadors? *Pudet hæc opprobria dici*, it is a shame of no mean size, that such base things should be printed and not signally taken notice of.

Pr.

Q. *p.* 10. *Child.* But are not the Scriptures given forth
Numb. 38. for a rule to walk by? *Fath.* The Scriptures are a true
 testimony of what the Saints were made witnesses of, but
 the spirit is the rule; the rule unto them that gave forth
 the Scriptures.

Pr. Here the youth of this Nation are taught by this
 Quaking-father, that the Scriptures are not the rule of
 faith and obedience; according to this Quakers vain mind,
 no children shall do well to take heed to the sure word of
 Prophesie; Unto the Law and the Testimony, is no rule
 for any children to walk by; the spirit that doth infatuate
 the Quakers, is the foolish guide, whom this Quaking-fa-
 ther would have his child to follow; is it not lamentable
 that the youth of this Kingdom, together with those, who
 are children in understanding, are thus decoyed into the
 Devils net?

Q.
Numb. 39. *Q.* *p.* 12. *Ch.* Then I perceive it is the spirit alone that
 I am to mind in all things. *Fath.* Yes, child, for by mind-
 ing the spirit alone in all things, thou wilt come to a good
 understanding in all things, and be able to put a difference
 betwixt that which is true and that which is false.

Pr. Here we have this Quaking-father Catechizing his
 child so, as to undermine the Scriptures, to render them
 good for nothing; for, he saith, the spirit alone is to be mind-
 ed in all things; therefore the Scriptures (to speak like this
 Quaker) are to be minded by children or others in nothing;
 observe it well, it's not the Scripture, but minding the spi-
 rit alone in all things that helps to a good understanding in
 all things; it's not the Scripture, but minding the spirit a-
 lone in all things, that enables to discern and put a differ-
 ence betwixt true and false; it's now obvious, that the
 Scripture is basely bespattered by this Quaking-father; for
 there is no coming to a good understanding by minding the
 Scripture in any thing; the Scripture (to speak this
 Quakers mind) hath no true light to help any to dis-
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cern and put a difference betwixt that which is true, and that which is false ; the Quakers ill spirit is to be minded in all things, this alone is the true discerner betwixt truth and fullhood ; but pity those poor children that have no better guide to follow.

Q. p. 33. Ch. Why is not their time, and place, and person right, seeing their time is upon that day called *Sunday*, Numb. 40. and their place that which is called a Church, and the persons such as are counted the Ministers of Christ? Fath. Nay, the Lord God of Power is not limited by any of them ; and as for their *Sunday*, the Heathen named it, and the Pope named their Church ; and their Schools and Colledges made their Ministers.

Pr. In these lines this Quaker doth Catechistically teach his child to look upon time, place, persons, necessary circumstances belonging to publick Worship, as those that are Heathenish, Popish, and of mans making ; the whole Quaking-discourse is a base charge drawn up against the Church of *England*, as if the Lord of Power were limited by the same ; as for the *Lords-day*, this Quaker calls it our *Sunday*, which the Heathen named ; as for the publick place where the members of this visible Church do meet to worship God in, a material Church, this he saith was made by the Pope ; as for the persons, the Ministers of Gods Word, he gives us to understand, that they are none of them sent of God, for our Schools and Colledges made them all ; do not these Quaking-lines eat like a canker ? is not the Church of *England* debased after a strange manner ?

Q. p. ead. Ch. But do they not preach sound Doctrine ? Fath. Nay, their Doctrine is after the tradition of men, Numb. 41. and not after Christ ; and they get their Doctrine by their arts and languages, that they have learned at Schools and Colledges, and then they read it or speak it forth in their own wills that are corrupted, and there is no soundness in it.

Pr. According to the instruction of this Quaking-father, all the Preachers of the Gospel within the Church and Kingdom of *England* are a sort of pitiful fellows, for their Doctrine is not from Heaven ; like the old Pharisees they teach for Doctrine the tradition of men ; none of them do teach that Doctrine which is after Christ ; arts and languages learnt here below at Schools and Colledges is the whole skill which they have in the doctrine of Salvation ; they are all a sort of pitiful readers, or speakers out of their own corrupt wills ; as for their Doctrine, it is corrupt like themselves, there is no soundness in it ; to speak after this Quaking-rate, they are like so many corrupt trees, they bring forth corrupt fruit ; they are all bad stewards of the Mysteries of the Gospel. If this be not base railing, let the world judg.

Q. *p. 34, 35. Ch.* But is not their praying a service which
Numb. 42. is accepted of God ? *Fath.* Nay, for they pray not with the spirit, nor with the understanding, and some of them cannot pray at all, but as they have prayers made by others, and have them fet in a book to read, as in the Common-prayer-book ; so that neither their preaching nor praying is accepted of God.

Pr. From this Quaking Catechizer we may truly gather that the preaching and praying of all the Ministers of the Church of *England* is altogether naught ; as their Preaching, so their Praying is a service which is not accepted of God ; their prayers are carnal, for they pray not with the spirit ; *tremulo judice*, in their praying they do but offer the sacrifice of fools, for they pray not with the understanding ; as for those ministring Priests that do warrantably use the Common-prayer-book either in the Kings-Chappel, or elsewhere (to speak this Quakers mind or sense) they are a company of dull *Ignoramuses*, they cannot pray at all ; behold a sad case, except it be in the Quakers dumb meeting, or amongst those that are acted by the spirit of
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the Hat, there is no calling on the name of God in faith any where besides; according to this Quaking rant, is not the Kings Majesty basely reflected on? hath he not a dull Clergy to minister in his Presence? is not this Church whereof he is a nursing-father, in a bad case, for neither the Preaching nor praying of her Priests, this Quaker saith, is accepted of God? surely the true Christian Religion is at a low ebb in this Kingdom, that Quakerism must thus carry the bell; according to this vain-minded Quaker, we are in a great strait, we must now either all turn Quakers, or else in Preaching and Praying we do but perform the service which God rejects.

2. p. 35: *Ch.* And is not their singing an acceptable service? for they that can sing praises, are in a good condition. *Numb. 43.*
Fath. But they have *David's* words put into Meeter by *Hopkins* and *Sternhold*, and given them forth as they were *David's* condition, and the drunkard, and the swearer, and the liar sing together, who know nothing of *David's* condition, and so they sing lyes in Hypocrisie, which is not a right service, nor accepted of God.

Pr. According to this Quakers hard measure, our singing of Psalms in the time of Divine-service, is as bad as our Preaching and Praying; it's not a right service, nor accepted of God; observe well, for want of a Psalm after the Quaking mode, our singing of *David's* Psalms in Meeter is a despised service; for this reason we can make no right melody in our hearts to the Lord; like so many fools, we do not rightly understand what we sing; the Quakers, to the shame of true Christianity, are they only who sing with the spirit, and with understanding, when their spirit moves on their waters; as for the Ministers and people of the Church of England, we are sensual, not having the spirit; like those that sing Ballads, other mens words, we do only sing *David's* words put into Meeter by *Hopkins* and *Sternhold*. To mount the baseness of Quakerism aloft; the sing-
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ing of Psalms (at Court, in the Kings-Chappel, in the City and Country, in Cathedrals and Parish Churches) is (according to these Quaking-lines) a very prophane piece of service ; for here the drunkard and swearer, and lyar, sing together, who know nothing of *David's* condition ; thus in singing Psalms we do nothing else but sing lyes in hypocrisy ; if this be not a base lying charge drawn up by this Quaker against the known practise of the Church of *England*, let the unbyassed Reader judg.

2. *p. 36. Ch.* I would know, father, how it is with those things called Ordinances, as Baptism, and Bread and Wine, which are much used in their worship. *Fath.* Why, child, as to those things, they rose from the Popes invention, who hath had power in the night of Apostacy, and hath set up his devices, which are yet continued in *England* ; and the whole practise of those things, as they use them, had their institution by the Pope, and were never so ordained of Christ ; for he did not ordain sprinkling water in a child's face ; neither did he ordain bread and wine to be so used and received ; and the wine is another of the Popes inventions ; who hath invented a silver cup, and pours wine into it, and then the Priest gives it to the people, and tells them, that is the blood of Christ that is shed for them, when it is wine and not blood ; and gives them bread, and tells them, that is the body of Christ that is broken for them ; when people neither discern the body, nor the blood of Christ, and so eat and drink damnation to themselves ; true Baptism, child, is in the spirit, which baptizeth into one body ; the true meat and drink is the body and blood of Christ ; which the worthy receiver feeds upon in his heart ; so that these things be false, and not to be regarded by the true Christians, who live in the spirit, who is the substance.

Pr. This Quaker hath given us a long chase ; in the pursuit we have quite lost Baptism and the Lords-Supper, as to their

their right use in the Church of *England* ; as for those things called Ordinances, as Baptism, Bread and Wine, which are much used in our publick worship, this Quaker doth boldly say, they rose from the Popes invention ; in the night of Apostacy they were conceived and brought forth ; they are only devices of the Popes setting up ; they are continued yet in *England*, as the Pope left them ; nay further, this Quaker doth basely add, that the whole practice of those things called Ordinances, as baptism, and bread and wine, as we use them, had their institution by the Pope ; they were never so ordained of Christ : behold, is not this rake-shame stuff ? is it of the Spirit of God, to affirm, that Baptism, the Lords-Supper, rose from the Popes invention ? who before this Quaker did term them devices of the Popes setting up ? is it not high base, to say (as this Quaker doth) that the whole practice of Baptism and the Lords-Supper, as we use them, have their institution by the Pope ? that they were never so ordained of Christ ? according to this Quakers wild assertions, is it not very plain, that we baptize in the Popes name, and receive bread and wine only according to the Popes institution ? how doth this Quaker in a ridiculous manner assert, that Baptism is only sprinkling water in a child face, which Christ did never ordain ? who can read this confident ignorance without blushing, (Is it not another base boldness to say, that neither did Christ ordain bread and wine to be so used and received, as they are in the Church of *England* ?) except this deluded Quaker, who hath said, that the wine is another of the Popes inventions ? *risum teneatis amici* ? who can but laugh this *Baals* Prophet to scorn ? or rather, who can but pity his great ignorance ? the rest of his discourse is a confused *Chaos* ; surely his hasty spirit was not at leisure to digest it better ; only let this be noted, that this Quaker owns no other baptism but that which is in the spirit, which certainly is no Scripture-baptism. As for the Sacrament of the Lords-

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Lords-Supper, there is in this Quakers eye no such thing ; for the body and blood of Christ is, as he tells us, the true meat and drink, but bread and wine in the Lords-Supper are not so ; these things, *i. e.* baptism, bread and wine (according to this Quakers mind) are false things, not to be regarded by true Christians, who live in the spirit ; according to the sense of this Quaking-father, all Quakers are those true Christians, who do so live in the spirit, as that they are above Baptism and the Lords Supper ; these are those false things which are not regarded by them ; may it not be truly said, Alas poor despised Church of *England* ! how low art thou fallen ? What's become of thy two Sacraments which are generally necessary to salvation ? Art thou now beholding to the Popes invention for them ? How are Christs own Ordinances now made to be the Popes devices ? In baptizing and receiving the Lords Supper, what is the whole practice, but according to the Popes institution ? Did thine Husband, the Lord Jesus Christ, ever ordain Baptism and the Lords Supper, so as thou usest them ? Why dost thou receive bread and wine according to Christs institution ? did he ever ordain bread and wine to be so used and received ? Dost thou not know that the wine in the Cup is another of the Popes inventions ? Dost thou not consider, that Baptism and the Lords Supper are two falsehoods ? How far art thou from true Christianity, from living in the spirit, that dost regard these false things ? In this Glass you see the ugly face of these Quaking-lines ; without just offence it may be truly said, That Quakerism is not of God, because it overthrows what Christ, the Son of God incarnate, hath established till his last coming to judgment.

2. p. 38. Ch. But is not the place in which all these things
Numb. 45. are performed, a true Church ? *Fa.* Nay, the true Church is in God the Father of our Lord Jesus Christ, and Christ is the Head of it ; but the place in which such things are
per-

performed, is also of the Popes invention, and he counts himself to be the Head of it; and is a place made by men; and it is wood and stone, which do decay and come to nought; then they make levies, and gather money to repair it again; and if they do not so, it will consume, and turn into mire and dirt; but the true Church is a living thing.

Pr. These Quaking-lines are largely transcrib'd to shew how impertinently this Quaker is employed! how busie he is to beat a man of straw of his own making! because the holy Catholick Church is the true Church of God, of which Christ is the head, therefore a material Church is no true Church, no true place for the members of the true Church of God to meet together in for divine worship; this is that weak reasoning which doth well suit an ignorant Quaker; it's a sorry, mistaking cavil to say, that all material Churches are of the Popes invention, and that the Pope is the head of them. By the way let us note it to be a base fly insinuation to corrupt the minds of young children, as if a material Church were the only acknowledged true Church by those that are no Quakers; who knows not that a material Church is a place made by men, and not by angels? I know none of us that are in such darkness, that this Quaker need to tell us, that Christ is the head of the true Church; as for that Church which this Quaker calls a living thing, it is an unlawful Conventicler, *Ecclesia malignantium*, the congregation of evil doers, with which this Church and Kingdom is too much pestered; it is no slander to term this Quakers Church, which he calls a living thing, a meer *Chimera*, or his own brain-sick notion; where a company of Quakers are got together, there is this living thing to be found.

Q. p. 39. Ch. But are not these the true Christians that practise and perform such things? *Fath.* They have got the Christians words, and so count themselves Christians; but they

Pr.

Q. Numb. 46.

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they are not in the Christians life, neither is their way the Christians way; so they are practising those things that God requires not at their hands, neither doth he accept them.

Pr. This Quaking instructor doth here foully charge all those that are not down-right Quakers; not the Kings Majesty on the Throne, nor the Peers of this Realm, nor any other Christians do escape this Quakers lash; in this Quakers estimate we are all like so many Apes, or Parrots, that have gotten the words of Christians, but are no Christians in truth; we are all dead, lifeless Christians, none of us are in the life of Christians; we are all out of the right way, for our way is not the Christians way; in preaching, praying, receiving, baptizing, hearing and singing of Psalms, there is nothing done, but practising those things which God requires not of us, nor doth accept; our whole Divine service, is like an abominable sacrifice to the Lord; behold, what base Doctrine is delivered by this Quaking-father to poyson the youth of this Kingdom? is not this the right way to debauch the Kings subjects in their minority.

2.
Numb. 47. *2. p. 40. Ch.* I observe that people make much to do one with another when they meet together, or part one from another, in putting off their Hats, and bowing, and cringing, and going backward, and scraping; and I am doubtful whether this be true honour, with which I am to honour all men. *Fath.* Thou mayest be assured that it is not the true honour. *Ch.* How may I be assured of it? *Fath.* Why, child, they that seek honour one of another, they do not believe in Christ the power of God, which is honourable in all men, and this seeks not the honour below, or to have the Hat put off, or the body to bow, or cringe, or the feet to scrape; it neither seeks such honour, nor can give such honour; and so men seek honour one of another, and they give it one to another with their hat and knee, and *Your humble servant, Sir*; and such are not in the power of God, but in the vain customs of the Heathens,

thens, and so it is got in a custom to put off the hat, and bow, and cringe, and scrape ; and women to courtesie and droop ; and these are the apostate Christians that are out of the power of God, and so seek honour one of another, and are respecting one anothers person, and the rich and the proud they get the honour, and the poor and the needy are not regarded.

Pr. In this Quaking-fathers Rhapsody we have that civil honour ridiculously decryed, which is rightly due, and warrantably to be performed by one man to another ; may not any man truly say, this Quakers spirit is very blind, that did not help him to discern betwixt seeking honour one of another, and giving civil honour one to another ? what would this Quaker have said, if he had seen *Abraham* the father of the faithful, bowing himself before the people of the land of *Heth* ? or if he had heard *Ephron* the *Hittite* calling *Abraham* his Lord, and *Abraham* bowing himself to acknowledg his kindness, to honour him again ? would he have told *Abraham* that he did not believe in Christ the power of God ? surely if this Quaker had been in *St. Pauls* time, *St. Paul* would have been lookt on by him as an apostate Christian, for this way of speaking, *most noble Festus* ; is it not plain, that this Quaking-father is under gross mistakes ? are they not causelessly blamed by this clownish father, that do mutually honour one another, which is a due debt ? doth he not unjustly charge them to be Pharisee-like Christians, such as do not believe in the power of God, for tendering due honour to whom it belongs ? doth he not ignorantly call it seeking honour of one another ? without offence let it be said, the power of God, which the Quakers pretend to, is basely abused by them, it is made by their folly as meer a clown as themselves ; according to this Quaking-father, it was not the God of power, who said, *Honour thy father and thy mother* ; nor was it the Spirit of God in *St. Paul*, who moved him to say, *Honour all men, in honour*

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preferring one another; to have the hat put off, or the body to bow, or the feet to scrape, this is honour below, which this Quakers power of God seeks not, nor can give; but without doubt this is neither Old nor New-Testament Divinity, to take one another by the hand (as the Quakers are known to do) to say, how is it? how dost thou do? This is some of the Quakers true honour: As for *Thou* and *Thee*, the distinguishing characters of a Quakers vain faith, they are so much in request, as that for their sakes all other expressions of civil honour are with the Quakers out of date; men scraping with their feet, women courtesing and drooping, as this Quaker speaks, are by this rude man absurdly censured, as being apostatizing Christians, that are out of the power of God; till the poor deluded Quakers came on the stage of this world, no man was so silly as to tax hat and knee-honour: To perch Quakerism higher; according to these Quaking-lines, at Court it is not lawful to kneel before the King, nor to stand bare in his presence, for they that do thus, are not in the power of God, but in the vain customs of the heathens; as for *Your humble Servant, Sir*, that's an old thred-bare complement, which this Quaker is ashamed to own; as for hat and knee-honour, they that use them are as bad as heathens, nay they are far worse, they are apostates. To pass over this Church and Kingdom, this Quaker rings a sad peal for all Courtiers, they are all apostate Christians, such as have turned their backs upon the true Christian faith (the term sounds harsh, it's this Quakers own) they are such as are not in the power of God; they are such as are in the vain customs of the heathens; they are the rich and proud of the Land, that get honour from their equals or inferiors.

Q. 2. Q. p. 41, 42. Ch. But is there not such an honour that
Numb. 48. belongs to Magistrates, and men in Authority? *Fath.* Nay,
 Child, such honour doth not belong to them; neither are
 they honoured when it is done so unto them; for true ho-
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nour is from the heart, and not from the hat. *Cb.* But seeing such a thing is expected by men in Authority, is it not better for me to give it to them, than to offend them? *Fa.* Thou must be careful, Child, how thou reasonest about it, lest thou runnest into transgression: for, if thou respectest persons, thou committest sin; therefore mind the Lord and his teachings; but the wo shall be to that in them, which would be honoured with thy hat, from whence the offence comes. *Cb.* And doth not the Lord require any such things to be done? *Fa.* Nay, the Lord requires it not, but the pride of mans heart seeks it; for the Lord requires that thou shouldst honour all men in him, and that is to give honour to whom it is due; but unto a proud, heady, high-minded man, there is no honour due, though he be great in the world, and be in place to rule; but in the power of God the poor is as honourable as the rich, and the beggar as he that rules; and the honour is given as due unto the power, and not unto any man's person.

Pr. In these lines this Quaking-father hath instructed his Child very ill, taught him lies in the name of the Lord, delivered to him abominable doctrine against the King, the Lords anointed: Let us unravel this Quaking-bottom; in these lines it is evident, that to the King, placed in supreme power by God himself, there is no such thing as hat-honour that belongs; to kneel in his presence, is no honour due unto him; to speak like this Quaker, *Charles in querpo*, plain *Charles*, as the Quakers drink healths to him, is all that's due to him; for neither hat-nor knee-honour do belong to the King: *Thou King Charles* hath but too often been used by some rude Quakers: behold here is the root of this base spirit; while the King is no Quaker in the power of God, there is no outward honour due to his person; this Quaker saith, True honour is from the heart, not the hat; therefore, according to this Quakers mind, it's but false honour to stand bare or kneel before the King; to the King, the

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chief Magistrate, the Fountain of Honour, there's by the Quakers no true outward honour due. But suppose the King (as he hath just cause) should be offended with his Quaking-subjects, or any of his Courtiers, for not giving him both hat- and knee-honour, which are due to him; were it not better to give the King the honour, than offend him? In this case, what must be done? According to this Quaking-Instructor, all his Quaking-friends, and all Courtiers (if they should be Quakerized) must be careful that they run not into transgression by such reasoning: for to honour the King with their hats, with their knees, is respecting of his person, to whom no honour is due; a sin which the Law of God will convince them of; like this Quakers Child, what must they now do? Therefore (to use this Quakers words) that they may not offend the King, they must mind the Lord and his Teachings: Is it not hence plain, that to honour the King with either hat or knee-honour, is neither of the Lord, nor that which is taught by him? Now consider well what is done daily at Court; the Kings Majesty is outwardly honoured by all Courtiers; what saith the Quaker to this? By giving the King that outward honour, his Courtiers do neither mind the Lord, nor his teachings: I am sure this is the naked substance, the true import of his discourse. To step on, to track this Quaker a little further; Look upon the King (as he is) as Gods Vicegerent, the Supreme Magistrate of this Kingdom, who doth expect that all his subjects should acknowledg his high honour, their own great distance, with heads bare, with knees bowing in his presence; then mind what cursed doctrine is delivered by this quaking-father, thus, *But the wo shall be to that in them which would be honoured by the hat;* according to this Quakers cursed doctrine, the King, the Nobility, with all that are in Authority under him, are accursed by this Quaker for taking that outward honour that belongs not to them; as for outward honour to be given to the King,

King, or any other Magistrates, this Quaker is basely bold to say, it is more than the Lord requires; this is that which mans proud heart seeks after: Are not the Kings subjects by this Quaker, ill principled, taught here to deny outward honour to the Kings Majesty, as if the Kings high honour were none of the Lords requirings? in a Quakers mouth, *Charles how is it? Let Charles live*: Plain *Charles* is honour enough for the King; what is more, cometh of evil; for this Quaker saith, the Lord requires no outward honour to be given to Magistrates; and I am sure, of these the King is chief: To back this unchristian doctrine, this Quakers spirit hath a lye put into his pen, for the Lord doth nowhere require that we should honour all men in him; neither is this to give honour to whom it is due, as this Quaker doth ill understand this point. Besides, this quaking-father is grossly mistaken; for *dominium non fundatur in gratia*, it's not true grace that doth intitle any Princes only to their Crowns and Scepters. *Cyrus*, that was no truly gracious man, was King of *Persia*, and the Lords anointed. King *Darius* an heathen, was owned and honoured by *Daniel*. But this Quaker hath not yet done; here's more lamentable bad doctrine against the Lords anointed; I hope I may write without offence, that here are Treason and Rebellion taught against our Sovereign; according to the tenour of his own words, you may take this supposition: Suppose the King were a proud, heady, high-minded man, what then? in this case what is to be done? This Quaker saith, there is no honour due to him, though he be great in the world, and be in place to rule. Is it not plain, according to this quaking-doctrine, that without goodness there is no true honour due to the Kings greatness? nay, behold more of this abominable stuff! here is the power of God mentioned by this Quaker, in which power enjoyed or lived in, the poor is as honourable as the rich, and the beggar as he that rules: according to the true meaning of this Quakers words, the Kings high

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high honour is basely degraded, his Majesty is ranked with the meanest of his subjects, that is a Quaker, one that is in the power of God: for, unless that this Quakers power of God be in the King; or more plainly thus, unless the King be a Quaker, the beggar-Quaker is as honourable as himself; and the reason of this Levelling-Quakers vile doctrine is this, *for the honour is given as due unto the power, and not to any mans person*; is it not plain from this wild reason, that there is no true honour due to the Kings person at all? But suppose the power of God (as this Quaker cants) were in the King, what would be got by it? he would not be one jot better than the meanest dry or wet Quaker; the poorest Quaker in the same power of God, would be as honourable as his Sovereign that rules: Surely this wretchedly base doctrine is not fit to be told in *Gath*, nor published in *Ashkelon*; the greater is the shame of Quakerism, that it should be published in our Valley of Vision; this Quakers doctrine tends directly to nothing more, than to lay the Kings honour in the dust, to strike the Crown from his Majesty's head, and to share with the King in his high honour; it may be truly said, Beware of Quakers; for like the Jesuited Papists, they are not in truth the Kings Loyal subjects.

2. *p.* 43, 44. *Ch.* I would be informed of another thing, *Father*, what language I am to speak to a single person: whether *Thou* or *You* be the true language to a single person? *Fa.* Why, Child, a single person being one and no more, the true language is *Thou*, unto him or her, and hath been the language spoken by all that have been guided by the Spirit of God without respect of persons; and we do not read of another that was spoken by the holy men of God unto any person, whether a King, or any in authority under him; for the spirit of truth leads into all truth; and *Thou* to one is the language of truth, without respect; and the spirit of truth teacheth to speak it, and not another. *Ch.* But how is it then that the people use the word *You* to one

one another when they speak one to one? *F.* Because in that thing they do not mind the Spirit of God, and its teachings; and so the false spirit acting brings forth a false word; for [You] to one is an apostate language, and is become seated in the pride of heart.

Pc. In these lines this quaking-father is teaching his Scholar an odd new language; here his quaking-spirit is turned *Grammarian*, after his quaking-fashion to teach little children to speak properly; to give [Thou] to one person, and no more; but [You] to more than one; [Thou] is become the Quakers *Shibboleth*, to distinguish them from all others; it's in truth a main principle of the Quakers delusion, distinctly to character them from all whom they count counterfeited Christians; by them great stress is laid upon this word [Thou], it's no less than a language with this Quaker; like *Jacob's Ladder*, it's made by them to reach to Heaven; they are all from below, that do not use [Thou] to a single person; probably at the confusion of languages [Thou] is the true language, which is fallen to the *Babel*-quakers share; this Quaker tells us, that they who use not [Thou] to a single person, are none of them guided by the spirit of God; to mount this Quakers folly to its full height, to say to the King, *May it please your Majesty*, to any Peer of the Realm, *Your Grace*, *Your Honour*; to any great man, *Your Excellency*; to others, *Your Worship*; these are according to this Quaker, such expressions of civil honour as were never spoken by any holy men of God; I may truly say, that [Thou] like *Moses* his Rod hath swallowed up all these Serpentine words; they (whether at Court or Country) who do not use this Quakers [Thou] to a single person, (whether King, Peer, or Subject) are sensual, not having that spirit of truth, who leads into all truth; without [Thou *Charles*] to the Kings Sacred Majesty, without [Thou] to every Peer of this Realm without respect, the language of truth (saith this Quaker) is

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not in that mans mouth ; that man that is not a Thou and Thee-quaker, is not taught by the spirit of truth ; according to this Quakers mind, when we do speak one to one, we must beware of [You] to one another, for all they that do use [You] to the King, to the Nobility, to the Magistrates and Gentry of this Kingdom, do in this thing not mind the Spirit of God and its teachings. This Quaker saith moreover, that to use [You] to any one man, is that false word brought forth by the Devil, the false spirit acting in them that use it ; nay, which is worse, [You] to a single person, is the apostate language ; now is not this inference rightly drawn from his own words, to say to the King, *Your Majesty* ; to the Peers, *Your Grace, your Honour* ; to others, *Your Worship* ; are no less than false words brought forth by the Devil ; no less than an apostate language ? Thus you see that this word [Thou] is so doted on by this Quaker, as that for its sake all that use [You] instead of it, to a single person, do speak as the Devil, the false spirit acts them ; they are all apostates, such as are fallen from the true Christian faith ; to give full weight, they are all proud like *Lucifer*, who have [You] seated in the pride of their hearts ; may it not be truly said, this Quakers spirit is both bold and blind, who durst write after this silly rate ?

2. *p. 45. Ch.* But is it not a thing that will become me to
Numb. 50. use good manners ? and people do not take the word [Thou] to be good manners when I speak to my betters.
Fath. It is evil words, child, that corrupts good manners, but true words is mannerly, and is spoken in the manner of truth, which is good manners ; and thou must not mind what others say, but mind thou the Lord, and his teachings, and he will teach thee to speak good words, and true words, which is good manners ; and people that know not the teachings of God, nor the truth of God, they know not the manner of it, and so are seeking how to honour one

one another, and to speak to one another, and after what manner to do it, which is not in the manner of truth, but in the false spirit, which corrupts their words and actions, and so corrupts good manners.

Pr. As this Quaking-father did just now endeavour to teach children to speak properly, so he is here instructing them to be mannerly after the Quakers rude fashion; it is certainly a dull spirit that moves in this Quakers wheels, for he hath not helpt him to write true *English*; [evil words that corrupts good manners] is that false *English*, which cannot be made into true *Latin* by any Quaker amongst them all; but this was not a stumble by chance, we have his Quaking-spirit tripping again, [true words is mannerly, and is spoken in the manner of truth, which is good manners] give me leave to say, perhaps this mans spirit was in some great heat or haste, and so was not at leisure to help him to write better *English*. Now let us see if this Quakers manners are any better than his non-sense; the old Proverb may not amiss be applied to him, *As the fool thinks, so the bell clinks*; to speak in the manner of truth, is (with this Quaker) good manners; except the tongue, and then it's plain, that this Quaker knows not what belongs to good manners; to speak this Quakers mind fully, [Thou] to the King, to the Peers, to the Gentry of this Realm, spoken in the manner of truth (that is, spoken as the Quakers do) is all the good manners this Quaker owns; you may see that what is more than [Thou and Thee] is a parcel of evil words which do corrupt good manners; according to this Quaking instructor, St. Paul was ill manner'd, he did not speak in the manner of truth, when he said *most noble Festus*; according to this Quakers estimate, to bow the body to any superiors, to honour them by word or gesture, is that which is not of the Lord, nor proceeds from his teachings; except Quakers, you see, that no people do know the teachings of God, nor the truth of God, nor do speak

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in the manner of truth, that do give civil honour to their superiors; this rude Quakers discourse serves to be-clown all Courtiers that do honour the King in their words and gestures; for in effect this Quaker tells them that they do not speak in the manner of truth, those good and true words which are mannerly words; they neither know the teachings of God, nor the truth of God, which is far worse. Thus you see that here is the Quakers School; their rude Court to learn those manners which are in the manner of truth; as for our civil way of speaking to our superiors, betters and equals, by being thus mannerly, we do but seek to honour others in the false spirit, who is the Devil; if this Doctrine do not tend to make men Clowns, to re-baptize them into the Quakers false spirit, to make their Profelytes as errant Clowns as themselves are known to be, then let any wise men judg.

Q. 2. p. 46, 47, 48, 49, 50. *Ch.* And how must I do concerning Oaths, seeing that swearing in many things is required? *Fath.* Whatever men requires of thee, child, thou must mind what the Lord requires of thee; Christ Jesus hath forbidden all Oaths; it's not lawful to swear upon any account, because Christ hath commanded not to swear at all; if thou lovest him, thou wilt keep his Commandments, and not transgress against him, because men require thee; do thou mind the spirit of truth, and it will teach thee to speak truth in what thou art called unto: *Let thy yea be yea, for what is more cometh of evil.* *Ch.* But there is much said concerning the lawfulness of an Oath, as to end strife, or engage to a Ruler; and there are many Scriptures brought for it. *Fath.* They that bring Scriptures to plead for swearing in this day, do not understand the Scriptures; for he who is Lord of all, saith, *swear not at all, but let your yea be yea, and your nay, nay, for what is more comes of evil*; thou art to obey Jesus Christ, whose Doctrine is true, who ends the dispensation of Oaths where strife

strife was ; now Jesus Christ who endeth all changeable things, saith, *swear not at all* ; it is without putting any difference betwixt vain Oaths and solemn Oaths ; he saith, *not at all, nor by any thing* ; therefore, child, obey thou Christs Doctrine ; if thy yea will not be taken, let nothing else be done by thee, lest thou fallest into condemnation.

Pr. In this rambling discourse this Quakers drift is to inform his Scholar about Oaths ; but his Light within is so grossly dark, as that lawful and unlawful swearing are altogether confused and condemned alike by him ; all swearing indifferently is condemned by this Quaker as that sin which reacheth to damnation in hell ; according to the tenor of his quaking-lines, all the Kings subjects who have taken the Oaths of Supremacy and Allegiance, have done that which the Lord forbids them, that which is contrary to what Christ hath commanded them ; by thus swearing they have not minded the spirit of truth, nor so loved the Lord Jesus as to keep his Commandments, by shewing their obedience to the King ; in taking the foresaid Oaths they have transgressed against the Lord Jesus Christ the King of Kings ; by taking these Oaths they have done that which comes of evil, *ex re nocente*, of the Devil, the evil one ; by this Quakers decrying all swearing without exception, and his perverting Christs own words, it's easie to observe what manner of persons the Kings subjects are ; let us view them in this Quakers glass, are they loyal to the King below ? this Quaker makes them for their sworn Allegiance to be disobedient to the Lord above ; have they religiously taken the Oaths of Supremacy and Allegiance ? they have likewise irreligiously sworn that which the Lord requires not of them ; hath the Law enjoined them to swear the said Oaths ? they have done that which is unlawful, Christ Jesus hath forbidden all Oaths, it was not lawful for them to swear upon any account, though the law of man did require it ; by taking the said Oaths, what love have they

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shewed to Jesus Christ ? for in so doing they have broken his Commandments ; by thus swearing they have presumptuously transgressed against him ; which of the Kings sworn subjects have minded the Spirit of truth when they took those oaths ? By their so swearing, have they not done that which comes of evil, or of the Devil, the evil one ? Is not this rare quaking-stuff ? according to this Quakers false doctrine, it is altogether unlawful for any of the Kings subjects to swear subjection to him any more, lest they fall into condemnation ; as for any oaths which are truly lawful, they are so condemned by this Quaker, as that there is no Scripture-warrant for them in this day ; to plead Scripture for those oaths that are in truth, righteousness, and judgment, it's like using an old Almanack out of date ; it may well be said, To what end did St. *Paul* tell the Christian *Hebrews* of God swearing by himself, and that an oath is to put an end to all strife ? for had this Quaker been in St. *Pauls* time, he would have catechized him otherwise, that he did not understand the Scriptures ; that St. *Paul* had taught other doctrine than the Lord Jesus had done, for he saith, *Swear not at all ; but let your yea be yea* : That solemn oaths are as bad now as vain oaths : That swearing was lawful under the old dispensation, but unlawful now : Then St. *Paul* might have known this new-light-doctrine, That Christ ended the dispensation of oaths where strife was. If all this be not ungrounded abominable doctrine delivered by this Quaker, then let wise unbiaſſed *Readers* judg.

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Numb. 52. 2. p. 50, 51. Ch. Father, inform me concerning the observation of days, as holy-days, and *Sunday*, which some call *Sabbath-day*, and some the *Lords-day* ; and whether the Lord requires that I should observe them ? Fa. If thou observeſt a day, observe it to the Lord ; but he requires not the observing of particular days : for the Seventh day was holy, in which he rested from all his works, and that was the *Jews Sabbath*, and they observed it to the Lord, as he commanded ;

manded ; but Christ Jesus hath fulfilled it, and ended it; and those called Holy-days are set up in the Apostacy, in which the Saints have been killed and martyred, upon which days the Apostles rejoyced and feasted, and they are called Festival days ; and thou art to abominate the observing of them, because they were set up in the blood-thirsty spirit; and for that called the *Lords-day*, or *Sabbath-day*, people do not understand what they say ; for the Sabbath is the Seventh day, and the observing of that is ended in Christ ; and that called the *Lords-day* is the first day of the week, and the name *Sunday* is from the heathens, who celebrated that day to the Sun, and so called it *Sunday* ; but Child, every day is the Lords day, and thou art to observe them all unto him ; and who come to Christ, and believe in Christ, come over the observation of days, into the one day of the Lord, which is as a thousand years.

Pr. In this Quakers long discourse, the set-time for Gods publick Worship is run down at an ignorant rate ; from observing a day to the Lord, it's ignorantly asserted, That God requires not the observing of particular days ; when the King and Parliament made the last Act for the better observation of the Lords-day, then (according to this Quaker) they did nothing but make a Law to establish Will-worship ; for (as this Quaker saith) the Lord requireth not the observing of any particular days ; it's here confessed, notwithstanding what was said by this Quaker to the contrary, that the Seventh day was the Jews Sabbath-day, as the Lord commanded ; behold, here was a particular day required by God to be observed by the *Jews*; behold again how this Quakers spirit hath inspired him to write a contradiction ; but as for us Christians under the Gospel, there is no particular day to be observed to the Lord ; there are no Holy-days owned by this Quaker ; these days are like so many brats of *Babylon* rejected by him ; these days, he saith, were set up in the Apostacy, at that time when the Saints were killed and

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martyred : doth not this Quakers ignorance, in effect, count all Holy-days to be Apostatical days ? Are not these the Festival days which his Child is instructed to abominate the observing of ? What is more plain from these Quakers words, than this, That Holy-days observed by the Reformed Churches abroad, and the Church of *England* at home, are abominable days, not fit to be observed ? But why are Holy-days to be abominated ? This Quaker gives this reason, Because they were set in the blood-thirsty spirit ; it's hard to understand the meaning of these words ; however we have no Holy-days which this Church observes, but such as were at first set up by a blood-thirsty spirit ; surely if this Quaker had lived in those days of old, he would have fallen as strangely foul upon the *Jews* Feast of *Purim*, as being from another blood-thirsty spirit ; but this Quakers aking-tooth is at the Lords-day, or Sabbath-day ; in this matter the Prophane and the Quakers are well agreed, they do neither of them make conscience to observe this day to the Lord ; for that called the *Lords-day*, or Sabbath-day, this Quaker saith, that the people do not well understand what they say ; to speak according to this Quakers own words, both King and Parliament were fallen low in their understandings, when they made an act for the better observation of the *Lords-day* ; in their debates they said they knew not what, who named it either *Sunday*, *Lords-day*, or *Sabbath-day* ; had this Quaker been consulted, they might have known thus much, that the seventh-day-Sabbath is ended in Christ ; that the *Lords-day* is the first day of the week ; that *Sunday* is from the Heathens, but in truth every day is the *Lords-day* ; so that to declare this Quakers mind truly, there is indeed no such day as the *Lords-day* to be observed by any Christians, for every day of the week is to be observed as the *Lords-day* ; and this is not this Quakers single opinion, for he saith, that they who come to Christ, and believe in Christ, do (which is

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strange) come over the observation of days ; is not this Quakers meaning this, That all real Quakers do neither observe Holy-days, nor the Lords-day ; not Holy-days as this Church appoints, nor the first day of the week, as being the Lords-day, which is their degenerating from the practice of the Primitive Christians, to say no worse of them ; but whither do the Quakers come, when they are gotten over the observation of days ? for my part I cannot tell ; this Quaker is of age, let him speak for himself, who saith, that they come into the one day of the Lord, which is as a thousand years ; and here I leave him.

I Shall transcribe no more out of him, but proceed to some of *James Parnel's* Pamphlets ; the Book which is made use of, is called, *A Collection of the several writings given forth from the Spirit of the Lord through the servant of God, James Parnel, who bore a faithful testimony for God, and died a Prisoner under the hands of a persecuting generation, in Colchester-Castle, in the year 1656. Published 1675.*

Pr. This Quakers scribbles are in no small request with his quaking-friends ; here you see they are said to be given forth from the Spirit of the Lord, which is a profane equaling of them with the holy Scriptures ; this quaking holy man of God was in the Quakers account no less inspired by the Holy Ghost, than the holy Pen-men of Scripture were ; it's no slander to say, that the Quakers are not a little fly-blown with spiritual pride ; not a little of it is here published in print : behold, this *James Parnel* was the Quakers martyr that bore a faithful testimony for God, even unto death, in *Colchester-Jail* ; with respect to this Quakers great worth, they were a persecuting generation, who did persecute this Quaker according to his true demerit. This Collection was published in the year 1675, to tell this generation,

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neration, that this Quaker was like *Abel*, who being dead, yet speaketh; but I shall truly say, not like righteous *Abel*. Let us look into some of his Pamphlets, for with them all I shall not trouble your patience. The first of the Pamphlets is called [*A trial of Faith*] which is thus put to the test.

Q. p. 4. You believe you shall never overcome your sins, so long as you are here, or be made free from sins; here you shew your faith is not built upon Christ, who came to destroy the works of the Devil, and to cleanse from all sin.

Pr. This is the corrupt testimony of this quaking-martyr, that they are no sound believers, whose faith doth not cleanse them from all their sins; that the faith of Christians is not built upon Christ, if it doth not make them free from their sins; *peccatum ne sit*; a sinless estate reserved for the Kingdom of Heaven, is no true Divinity in the Quakers School; according to this high-flown Quaker, we must either be wholly free from sin, like the angels, or we can be no true believers in Christ; St. Paul burthened with his body of death, was a wretched man in the worse sense, one that was not built by faith on Christ, no truly faithful Christian; suppose this Quaker to be in the right, what then? then St. John was grossly mistaken in saying thus, *If we say that we have no sin* (which the Quakers usually do) *we deceive our selves, and the truth is not in us*; this Quaker is certainly for a more holy faith, than God himself did ever require; it's not the ruling power, but the being of sin, which this Quakers faith makes free from; without doubt this is to be righteous overmuch in this world; I leave it to others to judge, if the ill spirit of the old *Catheri* was not gotten into this young Quaker; however it's most clear, that unless the Quakers idolized perfection be owned as the true, only touchstone of faith, the best grounded, the most stedfast and saving faith of any Christian is not worth a rush,

a rush, it is an unholy faith (to speak this Quakers mind) that doth not cleanse from all sin in being; thus this Quaker being dead, hath unrighteously spoken a lye in the name of the Lord; by his false Doctrine he hath concluded the Church of *England* at home, all reformed Churches abroad, under unbelief, for being of this right sound mind, that they shall never be made free from all their sins as long as they are here.

2. The next Pamphlet of *Parnel's* is called, *Christ exalted into his Throne.* 2.

Pr. Here is seemingly great honour done to our Saviour Christ; but it is only in shew not in truth; as of old he was arrayed like a King to his own greater disgrace; so he is now cried up by this Quaker to the high dishonour of the holy Scriptures, which is no honour to our Lord Jesus Christ. Pr.

2. p. 15. The Scripture was spoken from the Light, but is not the Light, nor the word, nor the life, nor the judg, Numb. 54. nor the rule, nor the guide, nor the trier of spirits, for all this belongs to Christ. 2.

Pr. I may truly say without offence, this is none of *Abel* the righteous his language, nor a faithful testimony born for God; except another Quaker, Atheist, or Antiscripturist, none would have laid such base things to the charge of the holy Scripture; except a Quaker, no man did ever call Christ the rule; this Quaker is guilty of weak reasoning, because Christ is the word, the light, the life, therefore Scripture is not the word of God, a light, the word of life, a judg, a guide, a trier of spirits; behold, is not this rare quaking Logick? is it not a great shame that such dull reasoning as this is, should be fathered on the holy Spirit who is God? without question it's for want of good Catechizing, that the Quakers vent such irrational things in print; these quaking-lines are fitter for pity, than a more serious answer; however let it be duly considered, that at
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Pr.

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this door hath been brought in all the filth that hath been cast upon the holy Scripture; the Scripture is not the light, what is it then? darkness, saith one Quaker; not to be minded in any thing, saith another; not the word, what then? the letter, a dead letter, say several Quakers; not the life, what then? putrefaction and corruption; not the judg, what then? it's the spirit alone which gives true discerning, saith another Quaker; not the rule, what then? the Scripture is not the rule of my faith and practise, saith another Quaker; not the guide, what then? the Light within is the true guide, say all Quakers; not the trier of spirits, what then? the Scripture cannot help to discern betwixt true and false, saith another Quaker. Thus you see clearly how the Scripture, the word of God, is become like a dung-cart, to receive what filth the Quakers and the Papists have to throw into it; is it not very sad that the Quakers way of exalting Christ is by debasing the good word of God? what manner of spirit it is that leads the Quakers, let all wise men hence judg.

Q. *p.* 16. Of this Light you people and teachers of the world are ignorant, and so are doting upon the Scripture without, with your dark minds there, with the blind Pharisees, seeking life where it is not to be found.

Pr.

The voice of righteous *Abel* is not yet in these quaking lines; with this Quaker both people and Priest are alike, they are both alike ignorant of Christ the Light; because neither people nor their teachers are fond of this Quakers false Christ, the Light within, therefore this Quaker saith they do fondly dote upon the Scripture without, and this is done with dark minds; behold, as this Quaker thought, this is our great fault; because we make the Scripture (not the Quakers Light within) the rule of our faith and life, therefore (as this Quaker saith) we are ignorant of Christ the Light, doting on the Scripture; observe it well, to read in, to meditate of, to study, to believe, to live

live according to the Scriptures, is (as this Quaker calls it) our doting on them; and this is done with our dark minds there; except Quakers, who cannot but have a very good opinion of themselves, who follow the Light within them, as their Lord God and Saviour, all others, both people and teachers of this world, do but dote on the Scriptures with their dark minds; nay, to take this Quakers mind more at large, they are like the blind Pharisees, the people being blind themselves, are led by their blind teachers; thus they go blind-folded, seeking life in the Scripture doted on, where it is not to be found; I may now truly say, according to this Quakers mind, that the Scripture is basely accounted of, either as a dead letter which hath no life in it, or as Christs tomb, or empty grave, where Christ the true Light is not to be found.

2. p. *câd.* Thus with your dark minds you would take the authority from Christ, and would give it to the dead Letter. 2. Numb. 56.

Pr. Now this Quaker speaks plainly, but not yet like righteous *Abel*; he doth harp still upon his old string, as if Christ were dethroned, because the Scripture, Gods Word, is a light unto our feet; behold, if either people learn, or are taught such true doctrine as this is, then the people and their teachers, with their dark minds, do (as this Quaker saith) take the authority from Christ, and give it to the Scripture, which is (saith this Quaker) a dead letter. Without doubt this is a base slander; the *Grand Seignior* would not suffer his *Alchoran* to be thus reproacht; however in this point their elder brethren the Papists, and our modern Quakers are well agreed; to both of them, the Holy Scripture is no more but a dead letter: By the way let it be observed, that here is *James Parnel* a servant of God, whose Writings were pretended to be given forth from the Spirit of the Lord, a Martyr, one that gave his testimony for God, who called the Scripture a dead letter; is

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not this corrupt tree plainly to be known by this bad fruit? do you not espy a wolf in sheeps cloathing? are not those streams which make glad the City of God, basely fouled by him? I am sure the testimony of this Quaking-Martyr, is not the testimony which the Scripture bears of it self; no undeluded Christian can believe that it is from the true Spirit of the Lord, to term the Scripture a dead letter; without controversie, it is a standing-shame to Christianity, that Christ the light of life cannot be rightly exalted, but the Scripture must first be declared to be a dead letter; this abominable doctrine was first hatcht amongst the Papists, and and is now maintained amongst the Quakers.

Q. p. 16, 17. Your Leaders cause you to err for their
Numb. 57. own ends; and of the Scripture they make an idol, to get money, by which they lead you in blindness; in vain are you worshipping a God whom you know not, crying up the Scripture, exalting it in the place of Christ.

Pr. By this Quakers testimony, all Ministers of the Gospel are basely bespattered; they are in this Quakers account such Leaders as cause the people to err; they are no better than a base sort of self-ended Teachers, who lead the people into error for their own ends; nay worse, they are Idolaters, and the Scripture (he saith) is their Idol; to speak this Quakers mind more fully, as *Diana* of the *Ephesians* was *Demetrius* his Idol, so the Scripture (saith this Quaker) is the Idol of all Gospel-Ministers to get money by; by instructing the people out of Gods word; Ministers (if you can believe this Quaker) do nothing else but cause people to err, and lead them in blindness; by following the Doctrine taught by Gods Ministers, the people are like the heathen *Athenians*; this Quaker saith, they do in vain worship a God whom they know not; by making the Scripture to be the rule of their faith and life, this Quaker saith they cry up the Scripture to the Lord Christs high dishonour, exalting it in Christs place; if this be not high-base doctrine, then

then what is such? The *Turkish Alchoran* was never so debased by any *Mahometans*, nor Heathen Priests so vilified in any part of the world by their Vassals, as the Word and Ministers of the Most High God have been by this deluded Quaker.

2. p. 18. He is the Word, and the Scripture is not; He is the Light, and the Scripture is not; He is the Rule, and the Guide, and Teacher, and Judg., and the Scripture is not. 2. Numb. 58.

Pr. Here we have this Quakers cramb, the second part of the same tune; this Quakers dream is double, according to this Quakers mind, his false doctrine is established; if any are so foolish as to regard it, it is an Oracle from this Quakers lying spirit, That the Scripture is not the Word of God, nor a light unto our feet, nor the Rule, Guide, Teacher or Judg., because Christ is so; this is the Quakers old weak reason, fit to be dismissed as such. But whither doth this Quakers wild doctrine tend? Is not this the true meaning of it, That the holy Apostle St. *Peter* was grossly mistaken; that the holy men of God, mentioned by him, did not speak the word of God as they were moved by the Holy Ghost; That the sure word of Prophecy is no light shining in a dark place; That those primitive Christians did very ill to take heed to any such light without them, as the Scripture, the sure word of Prophecy is. To speak a little more according to this Quakers mind, by no means the Law and the Testimony, mentioned by the Prophet *Isaiah*, may now be our Rule; we do all follow a blind guide, if we are led by the Scripture: Hath not this man quaked to purpose? Is not the Scripture by him shaken to nothing? for it's no word of God, no Light, no Rule, no Guide, no Teacher, no Judg. Surely it's matter of lamentation, that a false Christ, the Light within, who is not God and Man in one person, must by Quakers be thus exalted, to lay the honour of the Scripture in the dust, to make the word of God of none effect. 2.

Q. p. 19. Saying among themselves, If we let go the authority of the Scriptures, then all is gone; that is to say, Take away our Idol, then take away our maintenance, then down with our Ministry.

Pr. Here this *Quaker* pretends to be the Priests Cabin-Counsellor, to discover their secrets; he brings them to light, as being such as do only hold fast the divine authority of the Scripture to save their main stake; mark how he supposes them to say among themselves (even that which none but this *Quaker*, or others like himself, did ever hear) *If we let go the authority of the Scripture, then all is gone* : This he takes for his Text; now follows his gloss; *That is to say, take away our idol, then take away our maintenance, then down with our Ministry* : Is not this rarely quaked? What will not a real *Quaker* say, to asperse the Ministring-Priests of the Lord? This *Quaker* hath clearly for his own purpose hit this nail on the head; well may none but *Quakers* cry *Engel Jacobs* : Observe it once more, here is the Scripture standing again for an idol, and all Ministers of the Gospel (because not quakerized) for the Priests of this Idol, the Scripture; is there not here a sound, like that of old, *Great is Diana of the Ephesians*? Do not the Priests, like those Craftsmen, make a great stir about their Idol, the Scripture? Do they not say in this *Quakers* hearing, *Take away our Idol, then take away our Maintenance, then down with our Ministry*? Surely it is now very clear, that the *Quakers* have very mean thoughts either of the Scripture, or of Gods true Ministers; the latter are in scorn called Priests, the former is more basely termed their Idol; by this *Quaker* we are come to a strange pass, seeing that no Ministers may stick close to the divine authority of the Scripture, but their gain is their only end in so doing; and the Scripture, the word of God, is their Idol, which they worship for advantage sake, that their maintenance may not be taken away, and that their Ministry (which some *Quakers* prophanely enough call their trade) may

may not go down. I need add no more but this, *Nigro carbone notetur*, without question this quaking-doctrine deserves a black mark.

Q. p. 22. They have nothing but the Scripture without, and are still without, in darkness and confusion, as all those appear to be, who call the Scripture their rule and guide, and yet know not the truth. Q. Numb. 60.

Pr. Here this Quaker is still baiting the Priests of the most high God, as if they were a sort of Letter-mongers, that have only the Scripture without, out-side teachers, who are still without; such as are in darkness without Christ the light of life; such as are in confusion without divine guidance; and all this dirt is cast on them by this Quaker, because they call, rather make the Scripture their rule and guide, but in the mean time know not the truth; by the way observe, how fond the Quakers are of their Light within, to exalt this Idol, they count the holy Scripture to be what it is not, an Idol; it's no less than darkness and confusion, as this Quaker saith, to call the Scripture the rule of faith and life; surely the holy Spirit of God is in vain pretended to by the Quakers, who do so basely abuse in print those who call the Scripture the Word of God; who do so much decry the Scripture from being the Word of God, a rule or guide; Oh that the Quakers could lay this great sin to their hearts!

Q. p. 25. You bring another Gospel, calling the four Books, *Matthem, Mark, Luke* and *John* the Gospel.

Q. Numb. 61.
Pr.

Pr. Here this Quaker is offended with us unjustly, for calling the Books written by St. *Matthem, Mark, Luke* and *John*, the Gospel; this is, as he saith, no less matter than to bring another Gospel into the world; suppose this to be what it is not, a true charge, then according to St. *Paul's* Doctrine, this Quaker would make us accursed, and all that have gone before us for this new Gospel; surely this Quaker did not well consider what he wrote, for no Quaker

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ker doubtless dare say, that the matter of those Books is not true Gospel; how then came this Quaker to talk of our bringing another Gospel? by affirming these Books to be the Gospel of St. *Matthew*, *Mark*, *Luke* and *John*, as the Church of *England* doth, as the Reformed Churches do abroad, this Quaker would make us to be faulty in an high degree, for by bringing in another Gospel, we have another Christ to be our Saviour, than he that is God and Man in one person, the word made flesh; it is certainly very sad that we may not call the matter of those four Books, the Gospel, which was written for our instruction, by those four Evangelists, St. *Matthew*, *Mark*, *Luke* and *John*, but we must be safely charged to bring another Gospel, which St. *Paul* terms accursed.

Q. p. 26. That is a false light in you which leads you
 Numb. 62. to profess the Scripture to be your rule, but in life and practice deny it.

Pr. Pr. Without borrowing any of this Quakers Light within him, to tell us, it is a confessed truth amongst us, That all those do hold the truth in unrighteousness that do not live according to it; but it is no false light in any of us, to profess the Scripture to be our rule; and though men are never so wicked, the Scripture is still the rule of a better life to them, which they ought to follow; certainly this Quakers spirit was very much in the dark to asperse the Scripture so as he hath done; by Gods own appointment the Scripture is the rule of faith and life; it's folly to think that the sinfulness of any mans life can make the Scripture to cease to be the rule of life, as God hath declared it to be; without doubt it is a false light in any Quaker, which guides him to say, that the Scripture is not the rule of his life, without the Light within to guide him.

The next Pamphlet of *James Parnel* is called, *The Trumpet of the Lord blown, or a blast against pride and oppression.*

Q.
 Pr. To be sure this Trumpet sounds nothing like those
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 silver

silver Trumpets of old ; there is no small danger in this Quakers blast ; I shall endeavour to cast some Church-mould upon it ; the first sound is a terrible long blast.

2. p. 28, 29, 30. Wo unto you that are called Lords, Ladies, Knights, Gentlemen and Gentlewomen in respect to your persons, who are exalted in the earth, who are proud, high and lofty ; who are called of men, Master, Mist'ris, and Madam ; you are exalted above your fellow-creatures, and grind the faces of the poor ; you live at ease, spending your time in chambering and wantonness, in hawking, bowling, carding, dicing, in eating, drinking and sleeping ; you feed the lust, eating, drinking, and rising up to play, which is Idolatry ; your high and lofty horses are like your selves according to your lofty minds ; you sit at ease, *Dives*-like, devouring the Creation, spending it upon your lusts, your hearts being adultred from God ; your fellow-creatures labour like slaves under you ; you sit at ease, and poor *Lazarus* lyes starving without ; you think scorn that a poor man should stand with his hat on before you ; you will be called Masters, upholding that which Christs Doctrine forbids, who saith, *Be not ye called Master* ; you think scorn to be *Thoued* of your fellow-creatures, but you will *Thou* God and Christ ; but though you be exalted as high as the Heavens, and set your nests among the Stars, thence will the Lord fetch you down, and cast you into hell, the pit, as he did *Lucifer*, *Dives* and *Haman*, and *Pharaoh*, and *Herod*, and the rest of your fore-fathers.

Pr. I have exercised your patience with a long-winded discourse ; I have transcribed so much that this Quakers mind might be known at large ; his Trumpet hath sounded long, but not at all like those at Mount *Sinai*, when the Lord gave his Law to his people : here is a fearful blast blown, no less than the Lords wo is pronounced against all Lords, Ladies, Knights, Gentlemen, and Gentlewomen, yea, against all that are called Master, Mist'ris, Madam ; all

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these without exception are declared by this Quaker to be in a miserable condition ; to use his own words, or explain more fully this Quakers mind, they are like *Lucifer*, or the Devil, who is fallen as low as hell ; they are like *Dives*, who is miserable in hell-torments ; they are like bloody *Haman* the enemy of the Lords people, who died a cursed shameful death ; they are like *Pharaoh* who kept Gods people in hard bondage, a prepared vessel for the Lords wrath, who perished miserably in the Red-sea ; they are like *Herod*, whom our Saviour called a Fox, whose last end was miserable ; all these were their fore-fathers, as this Quaker saith ; now let us see their faults for which they are thus accursed by this poor Quaker ; amongst them all, there is not one righteous, nor one that doth good, as this Quaker doth vainly imagin ; here is indeed no respect of persons ; observe it well, this Quaker saith, all that are called Lords, Ladies, Knights, Gentlemen and Gentlewomen, Master, Mistris, Madam, are alike, all very bad ; hear his foul charge according to the true import of it, they are the exalted of the earth, proud, oppressing, wanton, given to pleasure, lustful, belly-gods, sensual, lofty minded, riding on lofty horses according to their lofty minds ; *Dives*-like sinners, devourers of the Creation, spiritual Idolaters, such whose hearts are gone a whoring from God ; so unmerciful, as that poor *Lazarus* lyes starving at their gates ; so proud, as that they will not suffer a poor man to keep on his hat before them ; yea, so basely proud, as that their fellow-creatures may not *Thou* them, but they themselves will *Thou* God and Christ. Now from this Quakers lines let us see their down-fall ; according to this Quaker, the last end of all the aforesaid persons, without exception, is to be destroyed for ever ; for, as he saith, though they are as high as the Heavens, nested like the *Edomites* among the Stars, yet this Quakers pretended Lord, (not the Lord God) will fetch them thence ; this Quakers false Lord will cast them into

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hell,

hell, like *Lucifer*, *Dives*, *Haman*, *Pharaoh*, *Herod*, and the rest of their forefathers ; according to the true import of this quaking-scribble, all that are called Lords, Ladies, Knights, Gentlemen and Gentlewomen, Master, Mistris, Madam, shall every one of them, unless they turn Quakers, be damned for ever ; you see that they are said by this Quaker to be all alike wicked and accursed, like *Lucifer*, *Dives*, *Haman*, *Pharaoh*, and *Herod*, and the rest of their wicked, miserable forefathers, they shall without any exception be all cast into hell. I shall say no more but this, surely this quaking-doctrine is not according to the tenour of the fifth Commandment, nor according to the charitable spirit of the Gospel ; without a new Gospel it's unjustifiable.

2. p. 31, 32, 33. You make a profession of Godliness with your Prayers, Praises, Graces, Singing, formal imaginary worship ; and have a Chaplain or Priest to preach to you one day in a week, all the week after doing as you do ; spending their time as you do, in eating, drinking, and rising up to play ; and you have a place for him to preach to you in, and all this for money ; but the pearl you want ; you say he is a Minister of Christ, and he saith, you are Christians, when as you all are heathens, both Priest and people, living without God in the world, and so the blind leads the blind into the ditch ; wo, wo is coming upon you all, the Lord abhors all your profession, and your hypocrisie ; your works are the works of the Devil ; you serve the Devil with your hearts and actions ; you are strangers to the life of God ; no Christians but heathens, both Priest and people.

Pr. Here is another of this Quakers ill blasts blown against all Lords, Ladies, Knights, Gentlemen, and Gentlewomen, Masters, Mistresses, and Madams ; but now their Chaplains or Priests are hem'd in with them ; according to this Quakers mind, the Religion of all these is nothing

Pr.

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worth ; it's but the profession of Godliness, which is the hypocrites badg ; all their Prayers, Praises, Graces, singing of Psalms, do not go one step beyond a formal imaginary worship ; their Chaplains or Priests are as bad as themselves ; like those Idolaters before the Golden Calf, they do all the week spend their time in eating and drinking, and rising up to play ; their Priests are only men that design for money, serving them for their money ; but as for the Light within, the Quakers adored Pearl, both they and their Chaplains do want it ; in this Quakers account, both they and their Chaplains or Priests are drawbacks well met ; they call him a Minister of Christ, and he saith, they are Christians ; but according to this Quaker there is no such matter, both Priest and people are all heathens ; such heathens as do live without God in the world ; the blind people are led by their blind Priests into the same ditch ; they are such vile miscreants, as that he saith, the Lords wo is coming on them ; they are such professors and hypocrites as the Lord abhors ; such whose works are the works of the Devil ; such as serve the Devil in their hearts and actions ; in plain *English*, this Quaker saith, both Priest and people are no Christians, what then are they ? he saith, but heathens ; such as are strangers to the life of God : now let us review this Quakers testimony ; is it not hence apparent that the Nobility and Gentry of this Kingdom are both abominable and accursed ? are not their Chaplains and Priests worse than any pitiful Quaker ? are they not the scum of the world ? the filth of the place where they live ? behold the Religion of the Nobility, Gentry and Priests of this Kingdom, what is it in a Quakers eye ? are not they and Priests declared by this Quaker to be no Christians, but heathens ? Is it not lamentable that such rake-shame doctrine as this is should be accounted the Lords testimony ? is not this the ready way to make Religion ridiculous ? surely Quakerism exalted, is but a pretended religious foolery.

Q. p. 34, 35, 36. All you high and lofty ones, *Haman*-like, be you silent ; away with all your profession, tremble before the Lord, you children of the Devil ; howl in sackcloth and ashes, for the Lord is coming to burn you up as stubble ; you are the fruitless trees that cumber the ground, who are for the fire, all unrighteous persons must be cast into the Lake which burns with fire and brimstone for ever ; now read your selves, and your portions all you lofty ones, for thither you must go, there you must lye for evermore (the Lord of Hosts hath spoken it) with *Dives* and *Haman* ; you are enemies and persecutors of all those that enter in at the strait-gate, as *Haman* and *Dives*, and the high Priests, Pharisees and Rulers were ; all you proud ones, remember your father *Dives* his end, for you must go into the everlasting burnings as he did, whose belly was his god, as yours is ; young and old, rich and poor, Lord and Lady, and beggars, shall all be turned into hell without respect of persons, then shall it be with the Mistress, so with the maid ; as with the servant, so with the master ; as with the people, so with the Priest ; then Lord and Lady, Master and Mistress, and all the earthly honour shall be laid into the fire.

Pr. This Quakers terrible blast is still blown against Lords and Ladies, Masters and Mistresses, old and young, rich and poor, Masters and servants, Mistresses and maids, Priests and people ; that none may escape, the number is increased ; there is no way but one with them all ; because they are not trembling Quakers, they must all to hell ; mind this melancholy Quaker how he hath packt them up for hell ; you may take him more fully thus, Because they are proud like wicked *Haman*, they must be silent ; like their father the Devil, they must tremble before the Lord ; instead of their rich attire, Lords and Ladies, Gentlemen and Gentlewomen, Masters and Mistresses must howl like dogs, in sackcloth and ashes ; as for their profession, this Quaker saith,

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saith, cast it away, as if it were a menstruous filthy cloth ; as for themselves this Quaker counts them but so many fruitless trees, a burden to the earth that bears them, fit fuel for hell-fire ; as for their dwelling-place, the Lake which burns with fire and brimstone for ever, is the fit place to receive them all ; thus this Quaker hath helpt them to read themselves and their portions ; hither to this Lake he saith they must all go, here they must lye for evermore ; but how doth this Quaker know all this ? he saith, the Lord of Hosts hath spoken it ; behold, here is a lying divination of his own brain, delivered in the name of the Lord ; but what company shall they have ? this divining-Quaker saith, they shall lye for evermore in the Lake with *Dives* and *Haman* ; is not this, this Quakers plain meaning, that all Lords and Ladies, Knights, Gentlemen and Gentlewomen, Masters, Mistresses, and Madams, shall like *Dives* and *Haman* be surely damned for evermore ? like proud bloody *Haman*, like unmerciful, proud, sensual *Dives*, like the high Priests that put Christ to death, like the Pharisees and Rulers that had their hands deep in his blood, this Quaker saith, that Lords and Ladies, &c. are the enemies and persecutors of God people ; who have proud, merciless, cursed *Dives* for their father, whose end they should remember, for as he saith, they must go into everlasting burnings, as he did ; Quakerism you see sits heavily upon the skirts of the Nobility and Gentry of this Land, it proclaims their last end to be no better than that of *Dives*, they must all to hell at the last ; with *Dives* they must be tormented in the same hell-flames ; *Dives* and they are both alike bad, they do both serve the same God, both belly-gods alike ; without respect of persons they shall all be turned into hell with their father *Dives* ; hear this Quakers bead-roll, he saith, old and young, rich and poor, Lord and Lady, Mistress and maid, Master and servant, people and Priest, shall all go (thus paired by him) to the Devil, they shall all be turned
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into hell without respect of persons ; thus Lord and Lady, Master and Mistris, with all their earthly honour, shall be laid into the fire of hell ; behold, where was this Quakers Christianity ? what Old or New-Testament-rule had he for thus dooming uncharitably all Lords and Ladies, Knights, Gentlemen and Gentlewomen, Masters and servants, Mistresses and maids, old and young, rich and poor, Priest and people, all without exception, to the fire of hell ? if this quaking-doctrine be not a bold piece of unchristian censoriousness, then what is ? except a Quaker, whose heart was ever so hardened, as to say, that all Lords and Ladies, all Knights, all Gentlemen and Gentlewomen, that all Masters and servants, Priests and people, old and young, rich and poor, are so unrighteous, so proud, as that they shall be turned into hell, they shall go into the everlasting burnings, and there they must lye for evermore ? amongst all the Prophets of the Old Testament, amongst all the Apostles of the New Testament, there is no president to be found for this cursed doctrine.

2. The next Pamphlet of this *James Parnel*, is called, *A Shield of the Truth*. 2.

Pr. I may more truly say, it is no shield of that faith which was delivered to the primitive Saints, which faith is to be contended for ; Let me spake without just offence to any, this Pamphlet may more truly be called, *Rabshakey revived* ; for it is a gross piece of railery against all lawfully ordained Ministers of the Gospel. That I may not be too tedious, I shall but touch here and there. Pr.

2. p. 66. As *Jannes* and *Jambres* withstood *Moses*, so do they withstand the Truth all the ways they can ; for *Jannes* and *Jambres* were the Magicians of *Egypt* that imitated *Moses* ; so those University-men, by their Magick-arts, inventions and imaginations, and studying old Authors, have gotten the form of the Prophets, Christ and his Apostles Words to trade with, but deny the power ; and so are Traytors 2. Numb. 66.

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Traytors to Christ, men of corrupt minds, reprobates concerning the faith.

Pr. This Quakers Shield is no Armour of proof for any true Gospel Ministers; according to these quaking-lines, the Church of *England* is in a very bad condition, her Teachers are deceivers; this Quaker gives us plainly to understand thus much, That they are like to *Jannes* and *Jambres*, no better than those Magicians were; they withstood *Moses*, these (he saith) do withstand the truth all the ways they can. In this Quakers account, her Teachers are but bare University-men, beholding to Magick-arts, inventions, imaginations, and old Authors, for their skill in Divinity: by this Quaker they are lookt upon, as a sort of petty-chapmen, that have gotten a form of words to trade for Money with; like *Judas*, they are Traytors to Christ; like those false Teachers of old, they are men of corrupt minds, men of no right judgment concerning the doctrine of faith: Thus you see, how this Quaker hath declared all Priests to be a base generation of men, worthy to be regarded, as men do the dirt under their feet.

Q. *p.* 70, 71. He that hath the Letter, let him speak the Letter; he that hath the Life, let him speak the Life; What is the husk to the kernel? what should Swine do with Pearls; whose life is the husk, and there they feed? he, who saith the Letter is the Word, is a deceiver, and errs, not knowing the Scripture; who putteth the Letter for the Word, is blind, and putteth the shadow for the substance; he also that saith, the Letter is the rule and guide of the people of God, is without, feeding upon the husk, and is ignorant of the true Light.

Pr. Here the Holy Scripture is ill-guarded by this Quakers Shield of Truth: Behold, here are many black marks set upon the Holy-Scripture; in the first place, The Scripture by this Quaker is unjustly termed the Letter, which is a dead, lifeless thing. *2dly*, The Scripture is termed the husk,

husk, which is far short of the kernel ; Doth not this Husk say, that the Scripture is unprofitable like an husk, which is good for nothing? *3dly*, They who make the Scripture their rule, their guide, are Swine feeding on husks. *4thly*, That man is said, by this Quaker, to be a deceiver, one that erreth, one that knows not the Scripture, who saith, that the Letter is the Word; or to speak more plainly this Quakers meaning, That Christian is very much to blame, and grossly mistaken, who saith, that the Scripture is the Word of God. *5thly*, That man is blind that puts the Letter for the Word; this is putting (as the Quaker saith) the shadow for the substance. Doth not this Quaker, in effect, term all Christians blind *Bayards*, that take the Scripture to be the Word of God? Is it not hence clear, that this Quaker counts the Scripture to be that shadow, which other Christians mistaken, take for the substance: which is a base quaking assertion? *6thly*, That man is without, a Swine feeding on the husk, one that is ignorant of the true Light, who saith, that the Letter is the rule and guide of the people of God. The plain meaning of this Quakers words is this, that the Scripture termed by him the Letter, is neither the rule, nor guide of the people of God, and that man that saith it is their rule and guide, is one that knows not Christ the true light.

Q. p. 73. The Baptism we own, which is the Baptism of Christ with the Holy Ghost and with fire, but we deny all other; now I see the other to be formal imitation, and the invention of man, and so a meer delusion; all are heathens and no Christians, who cannot witness this Baptism. *Q. Numb. 70.*

Pr. Here this Quaker tells us plainly, that he and his fellow Quakers do deny baptizing with water; that baptism with water is so far from being an Ordinance of Jesus Christ, as that it is in this Quakers eye but a sorry formal imitation, the invention of man, a meer delusion; and that all those that are only baptized with water, are heathens

Art. 27.

and no Christians ; according to these quaking-lines the Church of *England* is grossly mistaken, to affirm that Baptism is a sign of profession, a mark of difference to discern Christians from those that are no Christians ; if this Quaker shall be heard, in our Baptism there is no such thing as a sign of Regeneration, whereby as by an instrument the baptized are grafted into the Church ; it's a meer delusion to say, that the promises of the forgiveness of sins, of our adoption to be the sons of God, by the Holy Ghost, are signified and sealed ; to speak this Quakers mind once more, it is but a formal imitation, and invention of man, a meer delusion, to say that the Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ. Thus you see how this Quakers doctrine hath quaked the Doctrine of the Church of *England* into a meer delusion ; it's likewise clear, that let Quakerism go uncontrouled, it will soon unchristian any Nation ; it's basely done both to bid defiance to Christs institution, and unchristen a Nation.

2. p. 75. The bread which the world breaks is carnal and natural, goes into the belly, passes out into the dung-hill ; so likewise the cup which they drink, and so the communion of the world passeth away ; and here is no communion but natural, outward and carnal, which is the table of devils ; here they are without, feeding upon the husk and shadow without.

Pr.

Pr. This Quaker hath very mean thoughts of the Lords Supper, he counts it but the worlds communion ; instead of an holy Ordinance instituted by Christ himself, this Quaker saith, it is the worlds communion, which is natural, outward, carnal ; instead of the Lords Table, this Quaker calls it impudently, the table of devils ; as for the bread broken, which is the body of Christ, this Quaker calls it, the bread which the world breaks ; and he speaks abominably of this bread blessed, and broken, calling it
carnal

carnal and natural, that it passeth out of the belly into the dunghill ; are not these base words, fit only for a Quakers mouth ? as for the Cup in the Lords Supper, that is no better esteemed by this Quaker than the bread is ; that which is indeed the cup of blessing with *St. Paul*, is with this Quaker but the worlds cup ; in receiving Sacramental bread and wine, all Communicants are told by this Quaker that they do but feed upon the husk and shadow without ; except a Quaker, who did ever count receiving the Lords Supper to be feeding upon the husk and shadow without ? in a Quakers account the Lords Supper is a very empty Ordinance of the Gospel, bread and wine are but the husk and shadow without.

Q. p. 78, 79. Those we deny and their Ministry, who have gotten the letter and form to trade with ; who to get humane learning, are certain years serving, as it were an apprenticeship, pretending to study Divinity, and when their time is expired, go among blind people, get a certain wage, sell that which they get into the brain, live upon dust which is the Serpents meat, death feeding death, feeding the carnal mind with the carnal letter ; but this Ministry works no reformation, only hath the form, leads into the form, and denies the power ; such come by the will of man, and are upheld by the will of man, and not by the will of God ; their call and ministry we deny, which is mediate and formal imitation, and invention of man, and so a meer delusion ; their Ministry is dark, dead and cold. *Q. Numb. 72.*

Pr. Here the Ministry of the Gospel by those that are lawfully ordained by Bishops in this Church, is denied by this Quaker ; as for such Ministers of the Gospel they are basely reproached by this *Ammonite-like* Quaker ; they are said by this Quaker to trade with the letter and form ; they do as it were serve a seven years apprenticeship, to get humane learning ; like hirelings they serve for a certain wage, what they get by study into their brain, they sell for money ;

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ney ; the letter or the Scripture is the dust, the Serpents meat, which they feed upon ; they do strangely feed death with death ; the Scripture is no more (in this Quakers esteem) but the carnal letter with which they feed their carnal minds ; they are no Ministers by the will of God, they do only come by the will of man, and are upheld by the will of man ; their call and ministry are both bad alike, all real Quakers do deny them ; as for their call and ministry, this Quaker tells us, it is as bad as Baptism, for it is nothing but a formal imitation and invention of man, a meer delusion ; their ministry is very bad also, it is dark without the true light, dead without the true life, cold without any holy warmth ; surely these quaking-lines do eat like a canker ; the true *David's* messengers are shamefully abused by this Quaker ; surely these are hard speeches, which no truly good man dare own.

2. *2. p. 80, 81.* Some of us are esteemed not worthy to
Numb. 73. live in the Nation, both by Priest, and People, and Rulers ; who are out of the commands of God, vagabonds and fugitives from God, who go in the way of *Cain* to envy and murder the innocent ; now heads of *England* and such Ministers and their Ministry we deny ; here is the difference of the Ministers of the world, and the Ministers of Christ ; the one comes by the will of man, the other by the will of God ; the one is upheld by the will of man, the other by the will of God ; the one is of the letter, the other is of the spirit ; the one hath the form and shadow, the other the life and substance ; but from such turn away, for they are meer deceivers and witches, bewitch the people from the truth.

Pr. *Pr.* This Quaker is become like a raging-wave of the sea, foaming out that which is his own shame : I might truly say, in this Quakers dunghill we have filth enough cast together ; you find priest, people, and rulers, as bad as bad can be ; not only priest and people, but the rulers of this Kingdom.

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dom are by this Quaker declared to be very bad : how bad? so bad, as that, to speak this Quakers mind, they are lawless, the commands of God do not bind them ; like cursed *Cain*, that was of the Devil, they are Vagabonds and Fugitives from the Lord; as wicked *Cain* slew his righteous brother *Abel*, so priest, people, and rulers (saith this Quaker) do go in the way of this bloody *Cain* to envy and murder the innocent : But hear this Quaker speaks more fully, now there are neither heads of *England*, nor Ministers, nor Ministry, whom the Quakers own; it's hence very clear, that both the Magistrates and the known Ministry of *England*, are absolutely denied by all thorough-paced Quakers : As for the ordained Ministers of the Gospel, this Quaker hath given this differencing-account of them; They are the Ministers of the world, such as come by the will of man, such as are upheld by the will of man, they are Ministers of the Letter, they have only the form and the shadow, they are meer deceivers and witches, they do bewitch the people from the truth; the preaching of the Gospel by any Priests of the Church of *England*, in this Quakers account is only the Ministry of the world, that which is set up only, and maintained by the will of man, there is nothing of good in it, nor of the Ministration of the Spirit, it doth only consist of form and shadow ; nay, the preaching of the Gospel by any such Priests, is but deceit, and witchcraft ; for they (by this Quaker) are termed deceivers and witches, such as do bewitch the people from the truth. If this be not a foul slander, then let all unquakerized Readers judg.

2. p. 81, 82, 83, 84. We own Magistracy in its place; but the righteous are from under the outward Law, for they are a Law unto themselves ; they neither know how to rule or govern, who are guided by their own wills; such rule with partiality and respect of persons, and give forth Laws in their own wills, persecute the righteous, encourage the heathen

2.
Numb. 74s

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then who know not God ; so *Cain* slays *Abel* within them, and they suffer *Cain* to slay *Abel* without them ; the wicked have more liberty in the Nation than the righteous ; the Land abounds with iniquity, oppression, and treachery, because such corrupt Magistrates wink at deceits for carnal ends, and uphold iniquity and oppression, and tread truth under foot ; corrupt Magistrates put corrupt Magistrates in office ; such as these uphold corrupt Ministers and false prophets, which the Nation swarms of ; the Beast upholds the False-prophet , and they combine together against the simple, and the Law is made a stalking-horse to deceive the simple ; such Magistrates and such Government we honour not ; by such Magistrates and Government did the righteous ever suffer ; and *Haman*, who stood in the corrupt will, would have destroyed *Mordecai*, because he could not bow to him ; and also *Pharaoh*, and *Nebuchadnezzar*, and *Herod* who beheaded *John*, who stood in their own wills ; but the hands of the Lord they did not escape ; but Christ comes to end all outward Laws and Government of man, and he himself will reign ; as truth and righteousness grows, the Law is fulfilled and passes away ; this is the cause why corrupt Magistrates beat down the truth as much as they can ; but *Pharaoh* God will plague and confound ; but such Magistrates as are guided by the light of God in the Conscience, and rule by it, we own and honour in our hearts, such are a terror to evil-doers, such bear not the sword in vain ; this Government is of God.

Pr.

Pr. From these lines this Quaker gives us plainly to understand, that the Real Quakers are none of the Kings loyal subjects, for they do own no Magistrates but such as are Quakers like themselves ; this is a sun-beam-truth, That no Magistrates, no Government, no Laws, without *Quakerism* stamp on them, are either owned or honoured by any Quakers ; as for any other Magistrates, Laws, Government, no right Quakers do own them ; but let this Quaker speak his own

own mind, it's but Magistracy in its place which is owned by any Quakers; here is nothing, as it is Gods Ordinance; as for the righteous (that is *Quakers*) they are from under the outward Law, because they are a Law unto themselves; then I pray in what sense do the *Quakers* own any of the Laws or Law-makers of this Kingdom? Is it not hence plain what kind of subjects the lawless *Quakers* are? Is it not hence as evident, that King and Parliament, Magistrates, Laws, Government of this Kingdom, are very little either owned or honoured by any *Quakers*? But let us confer a little more with this *Quaker*; what thoughts he hath of Magistrates, let us now observe: The Magistrates (he saith) are very bad, they are such as know not how to rule. Here behold their great ignorance; they are guided by their own wills; behold, their wills are their law, they rule with partiality; behold, they are such as rule with respect of persons; they give forth laws in their own wills; behold, their laws are the corrupt issue of their corrupt wills; as for righteous laws, we have no such made in this Kingdom; they are such Magistrates as do persecute the righteous, as do encourage the heathen, who know not God; behold, they are unchristian Magistrates, like *Ishmael* they do persecute the righteous; as for baptized Christians, they are the heathen that know not God, who are encouraged by our Christian Magistrates; nay behold and wonder, this *Quaker* goes on to tell us, That our Magistrates have (that which is strange) *Cain* slaying *Abel* within them; and they themselves do (as strangely) suffer *Cain* to slay *Abel* without them: Is not this proclaiming our Magistrates to be men of blood, bloody Magistrates? He saith likewise, that the wicked have more liberty in the Nation than the righteous have; behold, they are wicked Magistrates, wickedness is indulged by them; because of these corrupt Magistrates, who wink at deceits for carnal ends, who uphold iniquity and oppression, who tread truth under foot, this Kingdom is spoiled by them; the land
abounds

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abounds with iniquity, oppression, and treachery; behold how this land is said to be corrupt by the Magistrates, whom this *Quaker* calls corrupt Magistrates. He saith also, that corrupt Magistrates put such in office; behold, the King and Parliament are corrupt Magistrates, who put corrupt Magistrates in office. He saith moreover, that these corrupt Magistrates do uphold corrupt Ministers and false prophets, which this Nation is full of: behold, here are corrupt Magistrates corrupting the Church as well as the Kingdom; behold also, these Magistrates are the Beast, that do uphold the false prophet; behold also, how the Beast-like Magistrates, and the false-prophet-like Ministers, do, like brethren in the same iniquity, combine together against the simple, that is, the *Quakers*, who are so in the worst sense: By this Beast, (that is, the Magistrates) the Law is made a stalking-horse to deceive the simple: Behold how the Law is basely said by this *Quaker*, to be perverted and abused by the Magistrates of this Land. Now let us see how the *Quakers* stand affected to Magistracy; in this matter he tells us plainly, That such Magistrates and such Government we honour not; behold, no Magistrates, no Government, which have not the *Quakers* image or superscription on them, are honoured by any simple *Quakers*; in effect this *Quaker* opens his mind thus: That by the Magistrates and Government of this Kingdom, the righteous (that is the *Quakers*) do suffer, as Gods people have done under the Ten Persecutions; he saith also to this purpose, That the Magistrates of this Land do (like *Haman*) stand in their own corrupt wills, and would destroy (as he would have destroyed *Mordecai*) the *Quakers* for not bowing to them; that they do (like *Pharaoh*, the *Israelites*) pursue the *Quakers* unjustly to death; That they would (like *Nebuchadnezzar*) burn all *Quakers* to death for not worshipping the Image of the Beast; that they do (like *Herod*, who beheaded *John the Baptist*) stand in their own wills, to kill the *Quakers*. Now let us hear this *Quaker* divine, and tell

tell us what shall become of the Magistrates of this land ? behold, he saith, they are like *Haman, Pharaoh, Nebuchadnezzar, Herod*, who did not escape the hands of the Lord ; according to this Quaker, all the unquakerized Magistrates of this land shall have a miserable end, they shall all to the Devil at last ; but behold this diviner hath seen a vain vision, which is this, that Christ comes to end all outward Laws and Government of man, and he himself will reign ; as truth and righteousness grows, the Law is fulfilled, and passeth away ; behold, this Quaker is strangely turned *Antinomian*, against all humane Laws ; according to this Quakers vain mind St. Paul was mistaken, in saying, *Let every soul be subject to the higher powers* ; if this Quaker had been in those days, he would have withstood St. Peter to his face once more, for commanding those scattered Christians to *submit themselves to every Ordinance of man for the Lords sake* ; he would have told these two Apostles that they did err in so teaching, *for Christs coming is to fulfill and end all outward laws and government of man* ; it's no Quakers duty to be subject to the higher powers ; all they have to do is to obey the Light within them ; as for submitting themselves to the King as supreme, or to those that are in authority under him, *or to every ordinance of man for the Lords sake*, this subjection belongs not to any Quakers ; for Christ is come, as this Quaker saith, to end all outward laws and government of man ; by the truth and righteousness, which grow in Quakers, the Law is fulfilled and passeth away : now behold, how all Quakers with their false Christ, the Light within them, are in print a lawless generation of people, professed opposers of the government of this Kingdom, and it is vainly fancied that Christ himself will reign to the overthrow of all humane laws and government : with reference to this brain-sick folly, this Quaker doth weakly fancy the Magistrates of this Kingdom to be such as do beat the truth, because they are no

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deluded Quakers ; but what saith this Quaker to this ? he saith, but *Pharaoh* God will plague and confound ; what is the meaning of these strange words ? is not this it ; the supream Magistrate who is no Quaker no more than *Pharaoh* was, is the *Pharaoh* here, whom God (as this Quaker saith) will plague and confound ? now let us view those Magistrates whom the Quakers do own and honour ; to be sure they are no such as this Kingdom hath ; this Quaker sets them thus out in their colours, such Magistrates as are guided by the light of God in the conscience, and rule by it, we own and honour in our hearts ; such are a terrour to evil doers, such bear not the sword in vain, this government is of God ; you see how clear it is, that the Quakers do own and honour only those Magistrates in their hearts that are real Quakers ; as for the King and all other Magistrates, that are not guided by the Quakers light in their Consciences, nor do rule by it, the Quakers do neither own nor honour them in their hearts ; Unquakerized Magistrates are no terrour to evil doers, they do bear the sword in vain, their government is not of God ; now behold and judg how the real Quakers do oppose and deny the lawful Magistrates, overturn the Laws, and overthrow the Government of this Kingdom.

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Numb. 75. 2. p. 85, 86, 87, 88, 89, 90, 91, 92, 93. We are accused to be destructive to all superiority and honour, breeding and manners, because we cannot put off our hats, nor follow the fashions of the world, but speak the plain word *Thou* to any one, rich or poor ; in the beginning God *Thoned Adam*, and *Adam Thoned* him ; here was the plain language betwixt God and *Adam* ; God *Thoned Moses*, and *Moses Thoned* him ; this was the plain language betwixt God and his people in all ages ; thou that disdainest to be *Thoned*, wouldst exalt thy self above God, who *Thonest* God in thy formal prayers ; therefore thou must come down as *Lucifer* did ; it is *Lucifer* in thee that is exalted, who must be cast down.

down into the pit ; it is he who is head in man, who would be honoured, and would be above God, and calls this *manners, breeding*, to bow to him and honour him ; who can honour him the most, those (he saith) are the best bred, and those he calls Noblemen and Gentlemen ; but he that seeks preferment in the world, seeks to get his breeding, that so he may be in favour with *Lucifer*, that sits in the Courts and high Palaces ; but both he and *Lucifer* must be cast down into the pit together ; here is the ground of the worlds superiority, nobility, gentility, honour, breeding and manners ; here they Lord one over another in their corrupt wills ; here is the ground of all tyranny and oppression, and the persecutions of the righteous ; all arises from proud *Lucifer* and lust in man, who would be honoured ; all this is under the curse ; but now *Lucifer* and his image is cast down, the pure Law is witnessed, which respects no mans person ; amongst us there are no superiors after the flesh ; he that respects persons commits sin ; the Angel would not suffer *John* to bow to him, but said, *he was his fellow-servant* ; here proud *Lucifer* and his image is cast out ; here all his honour is thrown down, his breeding, manners and fashions ; he must be tormented quick, and all who bear his image or his mark ; and these are some of his marks which he calls Nobility, Gentility, honour, breeding, manners and civility, but true nobility we own ; the seed of God is noble ; who can witness the seed of God born up to rule, there is true nobility, there is true gentility after the spirit, and this is to be honoured ; for honour is due to this, both in Magistrate and Minister, Fisherman or Plowman, Herdsman or Shepherd ; this is no more after the flesh, but after the spirit ; here all the Prophets of God were Noblemen and Gentlemen sprung of the noble seed ; and so are all now who are of the same seed ; to those belongs the true honour ; the true honour is no more after the flesh, but after the spirit ; you who are giving and receiving

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ceiving outside earthly honour, are in the unbelief, out of the Doctrine of Christ, cringing and bowing, honouring and exalting the Devil, worshipping the beast and his image; as for manners, breeding, courtesie and civility, learn to do unto all as you would have all do unto you; *speake every one truth to his neighbour; let no corrupt communication proceed out of your mouth, for evil communication corrupts good manners; let your yea be yea, and your nay, nay, for whatsoever is more is of evil;* here is manners and breeding, courtesie and civility; who are of the noble seed, have these manners; but the nobles and great ones of the earth want these manners, and this breeding, and both Priest and people of all sorts; the time now is, that before this seed the Kings and Nobles of the earth shall be bound in chains and fetters of iron; the nobility, gentility, superiority, honour, breeding and manners of the world, is after the flesh, sprung from proud *Lucifer*, the lust that reigns in man; they are bastards and no sons, who are not sprung from the noble gentile seed; to those honour is not due, neither can we bow unto them, for if we should, we should set the Devil in the room of God; we cannot give unto *Cæsar* that which is Gods.

Pr.

The Quakers cannot deny but they have had a full hearing; by these long lines it doth fully appear, that it is no false accusation to say that the Quakers are destructive to all superiority, and honour, breeding and manners; this Quaker makes it manifest, that they are so fond of this word *Thou*, as that for its sake all civil honour is by him decried to the pit of hell; *Adam Thowing* God, and God *Thowing* him, is, saith this Quaker, the plain language to be spoken by all; he tells us also, that unless our superiours are *Thowed* by us, they do exalt themselves above God; nay, which is far worse, he saith, that every man who useth not *Thou* to his superiours, must come down to hell as *Lucifer* the devil hath done; as for civil honour to our superiours, it's so far

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disowned by this Quaker, as that he saith, it is *Lucifer* (the devil) in him that is exalted; it is he who is the head in man, who would be honoured; that it is the devil who calls this manners and breeding to bow to him, and honour him; behold, according to this Quaker, no inferiors may civilly honour their superiours, without bowing to, and honouring of the devil, who is in them; to get preferment at Court, is according to these quaking-lines, to get in favour with *Lucifer* (the devil) who sits in the Courts and high Palaces; behold how this Quaker makes the Kings Court and Palace to be those seats where the Devil is seated; according to this quaking-doctrine the Kings Majesty upon the Throne, the Peers with their Nobility and high honour, the Knights with their worship, the Gentlemen with their gentility, are as bad and miserable as the devil; for this wild man saith, both he that is exalted, and *Lucifer* (the devil) must be cast down into the pit together; but this is not all, for according to this Quaker, there is no superiority, nobility, gentility, honour, breeding, manners, but the devil is the ground of them; hence comes all Lordship over one another in their corrupt wills; by this Quaker how is this Kingdom turned upside down! for there is in it no superiority, nobility, gentility, honour, breeding, manners, lordship, but the devil is the ground of them all; they do all (as he saith) arise from proud *Lucifer* (the devil) in man, who would be honoured; this Quaker is so far from honouring any superiours, as that he saith, all this (civil honour) is under the curse; but by the Quakers, who give civil honour to no superiours, nobles, or others, the devil, and civil honour his image, is cast down; instead of the Old and New Testament, the Quakers have a pure law which beclowns them, which respects no mans person, neither the Kings, nor any other mans person; amongst the Quakers there are no superiours after the flesh; behold, the King, the Nobles, the Knights, the Gentry of this Kingdom are

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(in this Quakers account) but superiours after the flesh; amongst the Quakers it's a judged case, he that respects persons (the King, Nobles, Knights, Gentlemen, to honour them according to their degree) commits sin; the Angel who would not suffer plain *Jahn* to bow to him with religious worship, is the Quakers president for not giving civil worship to the King, or any other superiours after the flesh; here (but where I know not) proud *Lucifer* and his image is cast down, here all his honour is thrown down, his breeding, manners, fashions; however in these quaking-lines it's plainly to be seen, that honour, breeding, manners, fashions, are by this Quaker called the devils honour, breeding, manners, fashions; now this Quaker goes on to tell us, that the devil must be tormented quick, but not alone, for all (Superiors, Nobles and Gentlemen, who bear his mark) must be tormented with him; but what are his marks to know the devil by? you have them from this Quaker thus, these are some of his (the devils) marks, which he (the devil) calls Nobility, Gentility, honour, breeding, manners, civility; now not I, but this Quaker saith to this purpose, that in this Kingdom all Noblemen, Gentlemen, persons of honour, breeding, manners, civility, do bear the devils image, or his marks, and must be tormented in hell with the Devil, whose image and marks they bear. But notwithstanding all this base stuff, it's here said that the Quakers do own true Nobility; but what is this true Nobility? This quaking-account is given of it, The seed of God is noble; the seed of God born up to rule, is true Nobility, true Gentility, which is no more after the flesh, but after the spirit. The true meaning of these quaking-lines is this, That real Quakerism is the true Nobility and Gentility, which is no more after the flesh; this Nobility, this Gentility is to be honoured; to this Quakerized Nobility, Gentility, true Honour is due. To speak this Quakers mind more at large; The Magistrate- or Minister-Quaker, the Fisher-man or Plowman-

man-Quaker, the Herdsman or Shepherd-Quaker, is the only honourable person at this day. Behold, now neither King, nor Peers, nor Knights, nor any other Gentlemen in this Kingdom, are to be honoured, because they want the Quakers seed of God, which is noble, which is born up to rule; according to this abominable doctrine, any Peasant-Quaker is more honourable than the Kings Sacred Majesty; more noble, more gentle, than all the Nobles and Gentlemen of this whole Kingdom; behold, how the abject Quakers are strangely over-valued beyond their true worth; like the Prophets of God; who were Noblemen and Gentlemen, sprung from the Noble seed (not Quakers sure), like Christ sprung of the Noble seed (oh abominable! that he should be a Quaker too!) like the Noble Apostles, sprung of the Noble seed (oh strange, that these should be Quakers too!) so are all Quakers noble, who are sprung of the same noble seed; now whether doth this base high-flown doctrine tend? is not this the scurvy result of it? in comparison of any, or of all the Quakers within this Kingdom, the Kings Majesty, the Nobles, the Dignities of this Realm are of no true worth; in comparison of Quakerism, all superiority, majesty, excellency, nobility, honour, gentility, breeding, manners, do stand for so many cyphers; they are all nothing worth, for this Quaker faith, the true honour is no more after the flesh; it's well known that the Kings of *England* are born heirs of the Crown, but this Quaker is boldly base to say in print, that there is no honour belongs to them that are born after the flesh; how plain is it that the Quakers do acknowledg no honour to belong to the Royal blood, to any Peers or Gentlemen? according to this base Quakers doctrine, are they not made as mean, as base as any Country-peasant? for true honour, as this Quaker rants it, is no more after the flesh; thus you see how all superiority, nobility and gentility are cried down by this Quaker, that the Quakers may be the only noble, or men of

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of true honour, which to speak the truth is a proud devilish design ; but to go on still with this Quaker, he calls giving and receiving civil honour, that which is earthly and outside honour ; which is a base reproach to the Kings high honour, which is both given and received ; but as for them who give, who receive this civil honour, he saith, they are in the unbelief ; behold, according to this abominable teaching, both the Courtiers who give, and the King who receives honour, are no better Christians than *Turks, Jews* and Infidels, they are in the unbelief ; they are out of the Doctrine of Christ, they do by their cringing and bowing, honour and exalt the devil, they do (what this Quaker means, I know not) worship the beast and his image ; if this be not high base doctrine delivered by this Quaker against all superiority, nobility, honour and gentility, then let all wise men judg ; now let us step on to see what this Quaker means by manners, breeding, courtesie and civility ; the account given by him is this, *Do as you would be done by ; speak every one truth to his neighbour ; let no corrupt communication proceed out of your mouth, for evil communication corrupts good manners ; let your yea be yea, and your nay, nay, for what is more is evil ;* he saith here is manners, breeding, courtesie and civility ; and further he tells us, that the right noble Quakers have these manners ; but the sting of this Quaker is yet behind, for (he saith) that the nobles and great ones of the earth want these manners and this breeding, and so do both Priests and people of all sorts ; you may in this Quakers glass see that all the nobles and great ones, the Priests and people of this Kingdom are a sort of unmannerly clowns ; they are all in this Quakers account ill-mannered and ill-bred ; I need not review what this Quaker calls manners and breeding, courtesie and civility ; let it be remembred that he said, the nobles and great ones, the Priests and people of all sorts want them, which is to beclown the whole Kingdom ; but now we are brought
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by this Quaker to the time that now is, that before the right noble seed in the Quakers, the Kings and Nobles of the earth shall be bound in chains and fetters of iron ; do not these words smell strong of a religious rebellion? without doubt these words do look as if they had been blown out of *Skeba* his Trumpet ; I may truly say, they have no little wild-fire in them ; our Superiors do well know that this Kingdom hath sadly suffered by perverted places of Scripture ; when the Quakers begin to talk of binding Kings and Nobles in chains and fetters of iron, the alarm is given ; by this Quaker, here is a further account given of the nobility, gentility, superiority, honour, breeding, manners of the world, he saith, it is all after the flesh ; it is likewise sprung from proud *Lucifer*, who is the devil ; as for all Nobles, Gentlemen, Superiours, persons of Honour, breeding, manners, they are (saith this Quaker) bastards, who we know are base born ; to speak his mind, they are all inferiour to the noble Quakers, none of them are sprung from the noble gentile seed, as the deluded Quakers are ; to all these, or any of them, no honour is due ; thus in this Quakers account, they are no better than the scum of the world ; for this reason (as this Quaker tells us) no noble-born Quakers can bow to them ; for if they should (what then? it follows thus) we should set the devil in the room of God ; behold, it is hence very clear, that (according to this base quaking-doctrine) to honour the King, or any Nobles, or Superiours, or Gentlemen, with that honour which is due to them, is to set the devil in the room of God ; from this fore-going evidence, it is fully manifest that the Quakers (who are noble in their own eyes) are basely destructive, by their rude doctrine to the Kings Majesty, to all superiority, nobility and honour, to all gentility, breeding, and manners of this Kingdom ; and that the Quakers do not give unto *Cæsar* the things that are *Cæsars*, nor that fear to whom fear, or that honour to whom honour is due.

2. *Q.* p. 93, 94. Concerning the word *Thou* or *Thee*, *Thou* Numb. 76. is the proper word to one particular person, yea to God himself; *You* is the proper word to more than one; at all times when the Apostles spake to Christ, they used the word *Thou* or *Thee*, and when he spake to more than one of them, he used the word *You* or *Ye*; also *Paul Thoned King Agrippa*, and King *Agrippa Thoned* him; it is plain that it is an invention of proud *Lucifer* in man to exalt himself; the great and rich ones of the earth *Thou* or *You* one another, (if they be equal in degree); if a man of low degree come to speak to any of them, then he must *You* the rich man, but the rich man will *Thou* him; you shall find it so betwixt Priest and people; a poor labouring man must *You* the Priest, and the Priest *Thou* him; here the heathen lord over one another by their corrupt wills; but this is contrary to the Apostles and Ministers of Christ, and yet those will call themselves the Ministers of Christ, and the word *minister* signifies a servant, and they are masters, and so they have gotten the name but not the nature, and so are bastards, who are not sprung from the gentile seed, and yet they are hired as the servants of men, and yet bear rule by their means, as Masters over them that maintain them, *Jer.* 5. 30, 31; he that hath an eye to see, let him see the deceits of the professed Ministers of *England*.

Pr. These Quaking-lines serve to let us see abundance of pitiful stuff concerning *Thou* and *Thee*, and the gross deceits which this Quaker charges on the Ministers of *England*; the whole transcript is ridiculous; this ill-inspired man saith, *Thou* is the proper word to one particular person; behold, was not this a notable quaking-discovery? Not his Light within, but his *Accidence*, might have told him thus much; *Thou* seen in the Quakers false light, is vainly doted on by them; for this *Thou's* sake, they proclaim no civil respect and honour to be due to any Superiors, Noblemen, and Gentlemen; this Quakers ignorance makes him bold

bold to say, that all do speak improperly that do not Quaker-like, use this word *Thou* to all, without respect of person; to speak this Quakers mind more fully, *Thou* is so appropriate to God himself, as that the King must be *Thoned* by his Quaking-subjects; as for *your Majesty, your Excellency, your Grace, your Honour, your Worship*, this Quaker gives us to understand that they are improper expressions of honour, which have no pattern; for God and Christ were both *Thoned*; nor are they that give them, like to the Apostles of Christ, who *Thoned* Christ when they spake to him; behold *Paul Thoning Agrippa* the King, is instanced by this Quaker as a president for all Courtiers to follow; thus vainly is *Thou* idolized by this Quaker; but behold far worse, *Thou* and *Thee* are so much set by, as that this Quaker saith, it is plain that it is an invention of proud *Lucifer* (the Devil) in man, who exalts himself; to speak this Quakers mind in more plain *English*, To use any other words but *Thou* or *Thee* to the King, to any Peers, Superiors, or Gentlemen, is an invention (saith this Quaker) of proud *Lucifer* in man to exalt himself: Behold then, according to this Quakers mind, that Your Majesty, Your Excellency, Your Grace, Your Honour, Your Lordship, your Worship, Your Servant, &c. are all of them found out by the proud Devil to exalt himself in that man to whom they are given, or in that man that gives them; but a great eye-sore to this Quaker is this, That it is so betwixt Priest and People; this he cannot away with, that a poor labouring-man must you the Priest, who *Thou's* him; for thus doing, both the rich and great ones, and Priests, are (by this Quaker) termed Heathens, who lord it over others by their corrupt wills: Behold now how this Quaker over-values *Thou* and *Thee*! how he counts them but Heathens, worse than *Turks* and *Jews*, that do not *Thou* one another, or are *Toned* by others! he looks upon them as so many Tyrants, who lord it over others in their corrupt wills: That the Priests (for *Thoning*

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others, and being *Toued* themselves, are in this particular contrary to the Apostles and Ministers of Christ; as for the Priests, he saith further, they do unreasonably call themselves the Ministers of Christ; they are so proud, as that they are Masters; whereas this Quaker tells them, they are only servants; but (according to this *Quakers* mind) they are grossly mistaken, for they are neither Ministers nor Masters; what then are they? This *Quaker* saith, they are Bastards, who have the name of Ministers, but want the nature (as this *Quaker* adds) they are not sprung from the gentile seed; like the servants of men, they are hired, they bear rule by their means; *Jer.* 5. 30, 31, this place of Scripture is wrested by this *Quaker* to abuse the Priests of the Most High God; by the foregoing quaking-prattle it is now evident how highly *Thou* and *Thee* are advanced by this *Quaker*, to the Kings high dishonour, to the debasing of all Nobility, Gentility, and Superiority in this Kingdom; and likewise how basely the professed Ministers of *England*, are slanderously disgraced, to the shame of true Christianity.

2. p. 95, 96. The putting off the hat is another invention. Numb. 77. on of proud *Lucifer*, whereby he is honoured, and worshipped, and exalted in man; but the Scripture doth not speak of any such fashion used in any age; but man hath found out many inventions; now it is a fashion throughout the Land, whereby one man is exalted above another; if a poor man comes before a rich man, it may be the rich man will move his hat, that is called courtesie and humility; but the poor man must stand with his hat off before him, and that is called honour, and manners, and due respect to him; but if the rich man do bid him put it on, it's counted a great courtesie, and he gets honour to himself there, to be accounted a courteous man; but this respect of persons was never ordained of God, but by the Devil, whereby he exalts himself in man; but *James* witnessed against it, and said, *He that respects persons, commits sin, for there is no respect*

spect of persons with God; therefore (saith James) howl ye rich men; here your professed Ministers abide not in the doctrine of Christ, and so have not God, but the devil; now you shall see the partiality of the names in this your breeding and manners; from a poor man to a rich man, it is called honour, and due respect, and manners; from a rich man to a poor man, it is called courtesie and humility; amongst the rich and nobles of the earth, it is called Court-like breeding; of those of the lower degree, it is called Country-breeding; amongst the lower sort of the world it is called neighbourhood, and civil respect one to another; and so the devil hath covers for all his deceit; and so he is honoured both in Court and Country; but wo unto them that hide their sins, and cover with a covering, and not of the spirit of the Lord; but this is the riches of the world, and the devil that makes so many degrees, as between Dives and Lazarus, Haman and Mordecai, for the Lord hath made all the Nations of the earth of one mould and one blood.

Pr. In these quaking-lines we are told by this Quaker to this purpose, That putting off the hat (suppose) to the King, to any Peers, to any Magistrates, to any Gentlemen, or others, is an invention of proud *Lucifer*, who is the devil; according to this Quakers mind, by putting off the hat to them, the devil is honoured, worshipped and exalted in man, to whom it is done; according to this quaking-document, when all Courtiers stand bare in the Kings Presence, what are they then doing? this Quaker saith in print, thereby the devil is honoured, worshipped and exalted in man; if this be loyal doctrine delivered by this Quaker, let the whole world judg; this Quaker saith, that putting off the hat is such a fashion as the Scripture doth not warrant; according to this Quaker, then standing bare in the Kings Presence, is civil honour given to the King, without any Scripture-warrant; behold, the Scripture is abused by this Quaker, to tell us, that man hath found out many

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many inventions; but this is most certain, that till Quakerism was hatcht (which is not yet thirty years old, or not much elder) to put off the hat was none of these inventions; till there was an yester-day Quaker, no man was so far imposed upon by the spirit of errour, as to say, that putting off the hat to the King, to superiours, to our equals, was an invention of the devil; but this Quaker is arrived in the ship of folly, at a strange discovery; that which is rightly called courtesie, humility, honour, manners, breeding, due respect, this Quaker by a false light within him, hath discovered here to be that respect of persons, which was (he saith) never ordained by God, but by the devil; behold here is a base discovery; to be courteous and lowly to inferiours by moving the hat to them, to give honour, to shew manners and due respect to superiours; to bid a poor man put on his hat, is courtesie, to be counted a courteous man; but all this is (as he saith wickedly) that respect of persons which was never ordained of God, but by the devil; let me say without offence, it is easie to guess at whose Torch this Quakers light within him was fired; to give honour to the King, Peers (to name no more) is according to this Quakers lines) that respect of persons which was never ordained by God, but by the devil; by stirring in this puddle, there is more of this Quakers stinking stuff; to second this Quakers false base doctrine, St. James his words are basely wrested by him; St. James never said, *howl you rich men*, because it was then in use sinfully to respect them by putting the hat off to them; St. James explains himself otherwise in that Chapter; surely this Quakers spirit was dull-sighted to be thus grossly mistaken; but this Quaker hath his by-sling at Ministers; he saith, here (where? in teaching to give honour to the King, to the Peers, to any to whom it is due) your professed Ministers abide not in the Doctrine of Christ, and so have not God, but the devil; behold, how this Quaker makes all Ministers

sters for teaching the truth, to be no better than the Ministers of the devil, or such as have the devil for their God ; now this Quaker goes on to tell us, what is called honour, due respect, manners ; what is called courtesie and humility ; what is called Court-like breeding, Country-breeding, neighbourhood and civil respect ; surely this Quakers spirit was at no little leisure to attend such trifles ; but what of all these ? mind it well, honour, due respect, manners, courtesie, humility, Court-like breeding, Country-breeding, neighbourhood, civil respect, are (according to this Quaker) covers which the devil hath got for all his deceit ; by these (he saith) the devil is honoured both in Court and Country ; but like the devil, this Quaker quotes Scripture wrongfully to prove what he hath said amiss ; saying, *But wo unto them that hide their sins, and cover with a covering, but not of the spirit of the Lord* ; now to what purpose are these Scripture-words ? Surely they are sent by this Quaker on that errand, to prove that which the most wise God never intended them for ; any considering person may soon see enough to this Quakers shame for his impertinent alledging of them ; but this Quaker hath brought us to another new, but strange discovery, which is this, That the Riches of the World, and the Devil, have made so many degrees, as between *Dives* and *Lazarus*, *Haman* and *Mordecai* ; doth not this Quaker in effect say thus much, That the many degrees of Honour that are either in this Kingdom, or elsewhere, are of the Devils making ? behold how this Quaker is become a down-right *Leveller* ; for as all degrees of men are of the Devil, so his quaking-equality is pretended to be from the Lord ; for (he saith) the Lord hath made all the Nations of the Earth of one mould, and one blood ; I may truly say, That this wild stuff is nearly allied to this, *When Adam digg'd, and Eve span, where then was the Gentleman* ? Except deluded Quakers, and doting Levellers, none do derive the Degrees of men from the Devil ; according to this Quaker,

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the King as Supreme Head of this Kingdom, hath that Degree of Honour above all his Subjects, which is made by the Devil; which is a most base aspersion cast on the Kings most Excellent Majesty by this *Quaker*.

Q. *p.* 97, 98, &c. We are accused that we say, That we
 Numb. 78. are perfect, without sin. I answer, Man was perfect without sin before the fall; I shall leave this as a query with all both Priests and people, who deny perfection from sin here, Whether Christ is but part of a Redeemer, or a perfect Redeemer? and which is the place betwixt Heaven and Earth, where man shall be made free or cleansed from sin, if not upon earth, seeing that no unholy nor unclean thing can enter the Kingdom of God? it is a great delusion of the devil to keep people in sin, to tell them they shall never be made free from sin so long as they are upon the earth; but he tells them Christ died for all; and if they can but lay hold on him by faith, he will not impute their sins unto them, though they sin daily, *for the righteous man sins seven times a day*, and all the holy men of God sinned, and so he takes Scripture to maintain his Kingdom; this he delivers by the mouth of his Ministers, here he carries them on an easie delightful way to the flesh, and so heals them up in their sins with a feigned formed faith; here they settle upon their lees, set up a rest in the devils Kingdom; here all tenderness of conscience is done away; whosoever witnesseth Christ their Redeemer, shall witness that he is come to destroy the works of the devil, to redeem out of the fall, out of sin, out of the devils Kingdom, which is sin; this we witness, who through the Lamb, our Saviour, do reign above the world, death, hell, and the devil; none can witness this, whose eye is outward, looking at a Redeemer afar off, and still live in sin; try your faith and hope who plead for sin, all your faith is vain, and your hope which doth not purifie the heart; it is feigned hypocrites faith, not faith in God; this the Apostle witnessed, and that he

was made free from sin, and more than conquerour through faith in Christ Jesus; they who dwell in the righteousness in Christ, sin not; this is the devil which pleads for sin; your teachers which tell you, you can never get out of sin, nor be cleansed from sin here, err, not knowing the Scripture, nor the power of God; but deny the end of Christs coming, bring another doctrine, which they have from their father the devil; and so are the deceivers which *Paul* speaks of, who creep into steeple-houses and lead silly people captive full of sin and corruption; they daub you up with untempered mortar, divining lyes; they have healed the hurt of the people slightly; sowed pillows under their arm-holes; these are your teachers that make your habitation in your sin while you are upon the earth; so your leaders cause you to err; the utter enemies of your souls, who perswade your hearts in sin; here all your feigned formed faith is unbottomed, all your Priests found lyars, deceivers, antichrists, in whom the false Prophet ruleth.

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Pr. You see that the Quakers are accused justly, for asserting a perfect freedom from all sin on earth; of this false doctrine this Quaker is a sorry champion; many Scriptures in his Pamphlet hath he heaped together to uphold this errour, but very ignorantly; many foul charges hath he drawn up against those that are not of the same weak mind with him; man perfect, without sin before the fall, is the white which this Quaker hath in his eye; he tells us *pag. 98.* that this was Christs work to redeem to man that which man had lost; behold, according to this Quakers mind, nothing less than a perfect freedom from all sin on earth, was the end and aim of Redemption by Jesus Christ; to deny a perfect freedom from all sin in this life, is (according to this Quaker) to make Christ only a part of a Redeemer, and to establish a middle place betwixt earth and heaven, in which to be made free from sin; to assert this great truth, that there is no perfect freedom from all sin to be attained

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to in this life, is (as this Quaker doth basely speak) a great delusion of the devil, to keep people in sin; pag. 98. *He that saith he hath no sin, deceiveth himself, and is a liar*; behold what this bold Quaker saith to this! what saith he? he saith, this is no other but a Scripture brought by the devil; but observe him a little further; he saith, that the devil tells men, that Christ died for all; that if they lay hold on him by faith, their sins shall not be imputed to them, though they sin daily; *that the righteous man sins seven times a day*; that all the holy men of God sinned; that the devil doth thus take Scripture to maintain his Kingdom; and that this is that doctrine which the devil delivers by the mouth of his Ministers; behold, how Gospel-truths are by this Quaker said to be told men by the devil, and how Gods Ministers are said by him to be the devils mouth in delivering the foresaid truths! except Quakers, who dare affirm it, that all those Ministers of the Gospel are the devils mouth, in saying, that Christ died for all; that their sins shall not be imputed to them that believe in Christ, though they sin daily; that the righteous man doth sin often in one day; that the holy men of God have sinned; that do deny a perfect freedom from all sin attainable in this life? But now let us observe what this Quaker saith further, to teach that there is most certainly no quaking freedom from sin in this world, this is (according to this Quaker) that doctrine whereby the devil carries on people in an easie delightful way to the flesh; a doctrine which heals them up in their sins with a feigned faith; a doctrine which settles them on the lees; a doctrine which sets up a rest in the devils Kingdom; a doctrine which destroys all tenderness of Conscience; to speak this Quakers mind, without being perfectly cleansed from all sin, no man can witness Christ to be his Redeemer, nor witness that he is come to destroy the works of the devil; nor can he witness that Christ is come to redeem him (which are his own words) out of the fall,

fall, and out of the devils Kingdom; it's no marvel that the Quakers do ignorantly plead for a perfect freedom from all sin in this life, for this is their top-gallant error, which makes them (as this Quaker saith) to reign like Kings, above the world, death, hell and the devil; which makes them (I may more truly say) miserably proud, in their own eyes no less holy and happy than Christ himself is; without this haughty, over-holy dotage of this Quaker, all other Christians are of no account; they are, saith this Quaker, such whose eyes are outward, they do look at a Redeemer afar off, still living in sin; by this quaking doctrine of Perfection, this Quaker saith, *pag. 101*, That the children of God and the children of the devil are made manifest; behold, in this Quakers account they are manifestly the children of the devil, who do not hold a perfect freedom from all sin on earth; thus this idolized Perfection of the Quakers serves to unchristian all but themselves; according to this Quaker the faith of all Christians is vain, and their hope is no better; their faith is the faith of all hypocrites, no true faith in God, if they do not own a quaking-perfection; as for *St. Paul*, this Quaker tells us untruly, that he did witness this perfect freedom from all sin, that this was his being more than a conquerour; surely this Quaker never understood *Rom. 7.* in vain doth this Quaker tell us, that they who dwell in the righteousness of Christ sin not, for the Scripture records no such over-holy inhabitants; it's true, it's the devil who pleads for sin, and let that mans mouth be stopt for ever that doth so; but to affirm the in-being and dwelling of sin in the best of men in this world, is no siding with the devil in the same plea; but this Quaker hath laid a foul load on those Ministers of the Gospel, who teach that none can be perfectly cleansed from all sin in this life; he saith to this purpose like the Sadduces, they do all err, not knowing the Scriptures, nor the power of God; they do deny the end of Christs coming; they bring ane-

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ther doctrine, a doctrine which they have from their father the devil ; they are deceivers, who creep into steeples, and lead silly people captive ; but this Quaker is mistaken, for *St. Paul* never said so ; *pag. 103.* he saith, they are such teachers as are accursed ; they are daubers with untempered mortar ; such seers as see vanity ; such as divine lyes ; such as heal the hurt of the people slightly ; such as sow pillows under their arm-holes ; such as sooth people up in a false peace ; such as make the people to take up their habitation in sin as long as they live ; such leaders as cause them to err ; the utter enemies of their souls ; such as perswade their hearts in sins ; now give me leave without offence to say, oh quaking-perfection from all sin in this life ! oh brain-sick whimsie ! to what extravagant assertions, to what devilish expressions, to what foul aspersions hast thou transported this poor deluded Quaker ? let all wise unquakerized persons judg, if this quaking-error can be that unbottoming doctrine which declares our faith to be feigned, our Priests to be lyars, deceivers, antichrists, such in whom the false Prophet rules ; surely because this Quaker was not rightly instructed to distinguish well betwixt the being and ruling power of sin, therefore the holy Scriptures have been sorely tortured to speak what he would have them, in favour of his false doctrine ; hence, I hope, was the true rise of this Quakers gross mistakes, base assertions, and foul charges ; but I have done with this Pamphlet, not for want of more pitiful matter, but because I hasten to the next Pamphlet of this *James Parnel*, called, *The Watcher* ; it's a conceited Title, in it the baseness of Quakerism is drawn to the life, but I shall not dwell upon it ; I shall only transcribe so much as may serve to lay open the Quakers pitiful teachings ; you will soon perceive that this *Watcher* is none of the watch-men of the true *Israel*.

2.
Numb. 79.

2. p. 138, to p. 145. Antichrist hath reigned ever since the

the Apostles days over the world, under a Gospel-profession; here hath been a long time of cruel darkness and ignorance; the Lord hath been a long time as a stranger in the earth; they that were accounted to believe on God or Christ, looked at him as a God afar off in the Heavens, without, far off, they know not where; they that said they believed that that was the Christ that died at *Jerusalem*, and that he died for their sins, and rose again, and was sitting at the right hand of God, &c. were baptized with water, and called Christians, when as before they were called Heathen, and those had the writings of the Prophets and Apostles, which are called Scripture, and so were the keepers of the Letter, that they look for their rule to walk by; they gave their own meanings and imaginations upon it; they sprinkled their children, and by that were they entertained into their Church and Faith, thus came up Infant-baptism, for which there is no Scripture, nor example; they call this an ordinance of Christ; they had their two Sacraments, for which word they have no Scripture; they had the carnal bread and wine, as the Priests and people have now; thus they planted their Church in *England* and other places, then Bishops were set up, and Archbishops, and Deans, and Priests, and Deacons, and Popes; and the Bishops bore rule by their means, and the Priests preached for hire; thus Antichrist set up his Kingdom under a profession of the Gospel; then Tythes came up to maintain the Priests, contrary to any rule of the Gospel; then Universities were set up to make Ministers or Priests; thus they were set by the will and tradition of man, as the false Prophets always were; then they had long robes like the Pharisees; then they set up Idols-Temples, which the blind now call Churches, or houses of God; then they got up into their Pulpits, the chiefest places in the Synagogues, called of men, Master, Doctor, had the uppermost rooms at Feasts, and greetings in the Markets, as it is now; and then

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then they stole the Apostles words ; as the false Prophets stole the word from their neighbour, so did (and do) those ; took a verse and studied from it a divination of their own brain ; and so do the Priests vow, they run like the false Prophets ; then with feigned words through covetousness, they made merchandize of the people, made a prey of the sheep as they do now ; began to seek about for great Livings, and fat Benefices, left a lesser, ran to a bigger ; there was their beloved, which they sought for, as the false Prophets who sought for the fleece, not for the flock ; cried peace to those that put into their mouths ; but they that did not put into their mouths, they prepared war against them, haled them before Courts and Benches, as they do now ; thus they sought their gain from their quarters, and ruled them with rigor ; so that the Priests reigned like Lords over the people ; thus your Priests old fathers planted their Church, and so set every thing in form and tradition, according to their own imaginations ; here is the ground and foundation of the Faith and Church of *England* ; here are the old Fathers and old Authors that your Priests have so much talked of, even the Popes and the Bishops ; thus Antichrist hath long deceived the Nations under the profession of the faith of Christ ; one generation hath gone and another come, and have not known the Lord that bought them ; many may see by this what lyars the Priests are, how they came up, and were ordained ; they will be found the Ministers of Antichrist, such as shut up the Kingdom of Heaven against men ; all people may now see how ignorantly you have been led, as strangers from the father of light after the vain traditions, customs, forms, ordinances and imaginations of man, with a vain profession and feigned faith ; still strangers from the God of life, and from Christ the Saviour and Redeemer ; thus you lye under the power of darkness and delusion of Antichrist, both Priests and people ; your leaders cause you to err by
their

their lyes ; you are lost for want of true knowledg ; only differing from the heathen in name and profession.

Pr. These quaking-lines serve to tell us, that this quaking-watcher hath seen a base vision concerning the true Christian Religion, and the Church of *England* in particular ; according to this brain-sick Quaker, there hath been in the whole world no true profession of the Gospel since the Apostles days ; behold, a black mark is set by this Quaker upon all Christians since that time ; to speak this Quakers mind more fully, in all ages of the Christian Church since the Apostles days, instead of Christ, Antichrist hath reigned over the world, under a Gospel-profession ; instead of true Gospel-light (he saith) there hath been only a long time of cruel darkness and ignorance ; as for the Lord (this Quaker saith) he hath been a long time, ever since the Apostles days, as a stranger in the earth ; behold (according to this Quaker) there hath been no true Christianity, nothing but Antichristianism, cruel darkness and ignorance, and estrangedness from the Lord in all ages of the Christian Church, ever since the Apostles days ; now let us proceed, this Quaker is still bold to tell us, that ever since the Apostles days, all the believing on God or Christ, hath been nothing else but an unprofitable looking at him, as a God afar off, in the Heavens, without, they knew not where ; according to this Quaker you may perceive that there have been no truly faithful Christians in the world since the Apostles days ; to speak this Quakers mind, ever since the Apostles days, they were only vain believers, who said, they believed that that was the Christ that died at *Jerusalem*, rose again, sits at the right hand of God, &c. who thus believing were baptized with water, and called Christians ; behold, how by this Quaker believing in Christ that died, &c. is slighted ! and likewise the baptizing of those Christians who did so believe in Jesus Christ ! in effect all this is lookt up-

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on by this Quaker to be a pitiful piece of Christianity; as for the Scripture (this Quaker saith) that was the Letter whereof these called Christians were the keepers, which they took for their rule; according to this Quakers mind the Scripture hath been the mistaken rule of all Christians to walk by, ever since the Apostles days; as for any Commentaries written upon the Scriptures since the Apostles days (this Quaker saith) they were but their own meanings and imaginations; behold how all Expositors of the holy Scriptures both ancient and modern are basely aspersed by this Quaker! their Expositions have been no more but their own meanings and imaginations obtruded on the Scripture. As for Infant-baptism used in all ages of the Christian Church (this Quaker like an *Anabaptist* saith) there is no Scripture nor example for it; that it is in vain called an Ordinance of Christ; then, (saith this Quaker) that is in the reign of Antichrist, they had their two Sacraments, but without any Scripture-warrant for the word *Sacraments*; as for the Sacrament of the Lords Supper, this Quaker calls it only carnal bread and wine; thus in the reign of Antichrist (this Quaker saith) the Church was planted in *England* and other places; behold, according to this Quaker, both the Church of *England*, and other particular Churches planted since the Apostles days in any part of the world, are all under the dominion of Antichrist; their baptism with water is no Ordinance of Christ; the Lords Supper is only carnal bread and wine; both Sacraments without Scripture-warrant; but mark what follows, Then (that is, in the reign of Antichrist, in the long time of cruel darkness, in the time of the Lords absence from the earth) were (as this Quaker saith) Bishops set up, and Archbishops, Deans, Priests, Deacons, Popes; the Bishops bearing rule by their Means, Priests preaching for hire: Behold, how this Quaker gives us a distinct sound of the Antichristian Hierarchy, which hath continued since the Apostles days!

Thus

Thus (according to this Quaker) in all Centuries of the Christian Church since the Apostles days, not Christ, but Antichrist hath set up his Kingdom under the profession of the Gospel ; thus the Christian Church hath since those days had no Ecclesiastical Governours but such as were Antichristian ; thus all Bishops, Archbishops, Deans, Priests, Deacons, as well as Popes, have been (in this Quakers account) Antichristian for above sixteen hundred years by-past, being masked under a vain profession of the Gospel : Then (that is, when Antichrist reigned) Tythes (saith this Quaker) came up, contrary to any rule of the Gospel ; behold how Tythes are made by this Quaker to be Antichristian too, a maintenance contrary to the Gospel ! Then (that is, in the Reign of Antichrist) Universities (saith this Quaker) were set up to make Ministers or Priests ; behold, Universities by this Quaker are all made to be so many Antichristian Schools ; thus (according to this Quaker) after an Antichristian manner were Priests set up by the will and tradition of men, as the false Prophets always were of old ; then (in the foresaid reign of Antichrist) University-Priests had their long robes like the Pharisees ; (according to this Quaker) Ministers habits are both Antichristian and Pharisaical ; then (that is, when Antichrist reigned) Idols Temples, called Churches, or houses of God, were set up ; (according to this Quaker) all publick places consecrated and set apart for Gods publick Worship, are neither the material Churches, or Houses of God, but Idols Temples, and Antichristian too ; then (that is in the reign of Antichrist) the Priests got into their Pulpits, the chiefest places in the Synagogues, being proudly called of men, Master, Doctor ; according to this Quakers mind, Pulpits for Priests are become Antichristian too, and the Antichristian Priests are got into them, like so many Scribes, being proud Masters and Doctors, having the uppermost rooms at feasts, and greetings in the market, like the old Pharisees, Scribes and

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hypocrites ; then (that is in the reign of Antichrist) began (to speak this Quakers mind) the Ecclesiasticall thieves, who stole the Apostles words (as the false Prophets did) who took a verse, and studied from it a divination of their own brain ; just as the Priests do now, they run like the false Prophets ; (according to this Quaker) ever since the Apostles days, all Gods Priests have been thieves like the false Prophets, preaching a divination of their own brain ; like false Prophets running without God sending them ; then (that is in the reign of Antichrist) thorough covetousness, they made merchandize of the people with feigned words ; like wolves upon sheep, they preyed upon the people ; they sought about for great livings, for fat benefices ; they ran from a lesser to a bigger living, the beloved which they sought for ; like the false Prophets they sought for the fleece, not regarding the flock ; they cried peace to them that put into their mouths ; they prepared war, sued, lawed those that did not feed them ; thus they sought their gain from their quarter, and ruled like tyrants with rigor ; (according to this Quakers mind) you see that since the Apostles days all Priests in the Christian Church have been basely covetous ; vile cheats ; bloody wolves ; sordidly self-seeking ; minding the fleece more than the sheep ; like the false Prophets ; greedily seeking their gain from their quarter ; ruling like tyrants with rigor ; thus (according to this Quaker) our Priests old fathers planted their Church, and so set every thing in form and tradition, according to their own imaginations ; behold, since the Apostles days (to speak this Quakers mind fully) there hath been no Christian Church, but such as was planted by the old fathers of our Priests, and this Church was planted by them after the worst fashion, according to their own imaginations ; that we may not mistake this Quaker, he tells us plainly, his particular thoughts of our own Church, saying, here is the ground and foundation of the Faith and Church of *England* ;

land ; here are the old Fathers, and old Authors, that their Priests have so much talked of, even the Popes and Bishops; behold (according to this Quaker) both the Faith and Church of *England* are Antichristian ; Popes and Bishops (in this Quakers account) Antichrists creatures, are those old Fathers, who planted this Church and Faith, according to their imaginations, who are so much talked of by our Priests ; but he saith, Thus Antichrist hath long deceived the Nations under the profession of the faith of Christ; behold (according to this Quaker) not only the Church of *England*, but all other Christian Nations (since the Apostles days) have thus long been deceived by Antichrist under the profession of the faith of Christ ; according to this Quaker, there hath not been one jot of true Christianity in this Church, or in any part of the world for many hundreds of years by-past ; he saith, one generation hath gone, and another come, but they have not known the Lord that bought them ; behold, ever since the Apostles dayes, all Christians in the world have not known the Lord Jesus Christ their Redeemer; (according to this Quaker) they have all been Antichristian; I may truly say, That this Quaker is so taken with this Antichristian glass, as that he saith, many may now see [strange sights] what lyars the people are ! how they came up, and were ordained ! that they are the Ministers of Antichrist ; that they do shut up the Kingdom of heaven against men ; the people may also see (saith this Quaker) how ignorantly they have been led, estranged from the Father of Light ; carried after vain traditions, customs, forms, ordinances, imaginations of man ; deceived with a vain profession and feigned faith ; kept strangers from the God of life, and from Christ the Saviour and Redeemer ; behold (according to this Quaker) what base persons all the Priests of the Church of *England* are ; for in his account they are all lyars, Ministers of Antichrist, as bad as the Scribes and Pharisees were in Christs time, for they shut up the Kingdom of Heaven against men ; blind Teach-

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ers of the people; estrangers of the people from God the Father of Light; such as have carried them after vain traditions and imaginations of man; deceivers with a vain profession and feigned faith; such as have kept the people strangers from the God of life, and from Christ the Redeemer; but this is not all; for this Quaker faith, That both Priests and people do lye under the power of darknes, and delusion of Antichrist; behold, in the Church of *England* (according to this *Quaker*) it is like Priests like people, the power of darknes belongs to both, they are both so far from true Christianity, as that they are both under the delusion of Antichrist; but (according to this *Quaker*) the Priests are the greater offenders of them two; for they are (he saith) the peoples Leaders, who cause them to err by their lyes; they destroy the people for want of true knowledg; they lead them captive in their sins; they do only differ from the Heathen in name and profession: Behold once more, that (according to this *Quaker*) the Priests of the Church of *England* are teachers of lyes, by which they cause the people to err; soul-murderers, destroying the people for want of true knowledg; like the Devil, they lead the people captive in their sins; they are nothing else but Heathens in truth. Thus you see that this quaking-Watcher hath seen nothing belonging to true Christianity for a long time (even ever since the Apostles days) in the world, or in the Church of *England*; as for this Church and Kingdom (according to this *Quaker*) there is nothing but Antichrist, and what is Antichristian, to be found in them.

2. p. 145, to 149, You are fighting, killing, and devouring one another, as they do whom you account Heathen; you are drunkards, swearers, lyars, scoffers, revilers, back-biters, whoremongers, adulterers, proud, covetous, idolaters, high-minded, oppressors, as they are both Priest and People; you are envious and malicious, both Priest and people; you are dissembling, cozening, and cheating, and defrauding one another of the earth: What sin is there among

mong those you account Heathen, that is not amongst you, and doth abound? Be ashamed you Priests of *England*, to see the fruits of your Ministry so laid open before you; you are those who come near the Lord with your mouths, but your hearts are far from him; you are hypocrites, and your hearts are full of deceit, envy, wrath, bitterness, covetousness, pride, earthly-mindedness, self-love, self-wisdom; you are out of the life and practice of the Apostles, and the children of light; your Teachers are such as bring another doctrine, and climb up another way, who are shut out for Thieves and Robbers.

Pr. In these quaking-lines we have railing without reason, and Scripture abused to this end; behold, all the people and Priests of the Church of *England*, are by this censorious Quaker declared to be guilty of most notorious crimes; they are all (according to this Quaker) either as bad, or far worse than any Heathens are; behold, how bad this Quaker hath made all Priests and people of this Church and Kingdom to be without exception; quarrellers, murderers, drunkards, swearers, lyars, scoffers, revilers, backbiters, whoremongers, adulterers, proud, covetous, idolaters, high-minded, oppressors; by these black names doth this Quaker point them out; behold, is this the Christian Charity that thinks no evil? Is this the Christianity that speaks evil of no man? But in *p. 146*; this Quaker doth a little seem to eat his own words, but they are soon disgorged; As for those people and Priests that are not drunkards, swearers, &c. this Quaker makes them as bad as the rest, as if he were in Gods stead, he ransacks their hearts to make them no better than those heart-wicked Pharisees were of old; (according to this Quaker) in the Church and Kingdom of *England*, the peoples Priests are no Christians, but idolaters; their conversations are worse than heathens, for they abound in gross wickedness more than they; as for those people and priests that are not so bad as others (in this Quakers account)

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account) they are but cursed hypocrites; as for any true Christianity (this Quaker saith) there is none to be found among them, for the people are out of the life and practice of the Apostles; and the Priests are cursed Teachers, who bring another doctrine; thieves, that climb up another way; if this Quaker hath not born false witness against his neighbour, then let any sober impartial Christians judg; surely this poor man was in a great quaking-heat, swadled up in much confident ignorance, which made him cry out, Be ashamed and blush you Priests of *England*, why so? to see the fruits of your Ministry so laid open before you; had this Quaker lived in those days, then he would have looked upon the sins of *Israel* to have been the fruits of their Prophets Ministry; or if he had been alive in Christs time, he would have said that the sins of the *Jews* were the fruits of Christs Ministry, and of his Disciples; I may truly say, the Quakers may truly be ashamed and blush to see so much inspired folly in print; I need add no more in so plain case.

2. p. 150, 151. Here you may see what *England's*
 Numb. 81. Church, which *England's* Priests have planted, now differs from the heathen; set drunkards aside, set swearers aside, set lyars aside, set proud ones aside, set covetous ones aside, set railers aside, set murderers aside, set whoremongers aside; set wild ones, prophane ones, wanton ones aside, set quarrellers and fighters aside, hypocrites, dissemblers, persecutors aside, backbiters, extortioners, lustful ones aside, then see where *England's* Church is.

Pr. In these rude quaking-lines we may easily see what thoughts this Quaker hath of the Church of *England*; that (in this Quakers account) this Church is none of Gods Vineyard, nor of his own planting; with him it is only *England's* Priests Church, which differs not at all from the heathen; to speak this Quakers mind more fully, *England's* Priests Church, is nothing but a corrupt body consisting of bad members; they are either as bad or worse than heathens,

thens, that are members of the Church of *England*; what can this Quaker mean by all this [setting aside] here mentioned? is not this his quaking-mind? that the Church of *England* is no sacred fold for Christs sheep; for if the wicked like goats were set aside, then it would appear what kind a Church it is; he that considers those quaking-lines well, may well conclude, that the Quakers do believe that the Church of *England* is not the Church of God, nor any member of the holy Catholick Church, that Mystical body, whereof Christ is the head; behold once more, that (according to this Quakers mind) drunkards, swearers, lyars, proud ones, covetous ones, railers, murderers, whore-mongers, wild ones, profane ones, wanton ones, quarrellers, fighters, hypocrites, dissemblers, persecutors, back-biters, extortioners, lustful ones, (that is the worst of men) are the chief members of the Church of *England*; for (saith he) set these aside, then see where *England's* Church is; I need not tell the Judicious Reader that this Quaker hath shewed himself grossly ignorant of the nature of a particular visible Church; if this man had lived in the Wilderness, or in the Prophets days, or in the days of the Apostles, then at this rate of ignorance he would have unchurched the Church of God, as he hath unchurched at this day the Church of God in *England*; however all the right-bred children of the Church of *England* may now see what filth, what disgrace hath by this Quaker been cast upon their Mother; I may truly say that this deluded Quaker hath said enough to make the Church of *England* to become a den of thieves, Antichrists dominion, and the devils Kingdom, which is no doubt a most base aspersion.

Q. p. 177. And are made partakers of the Divine nature of Christ, by which they are made Christians.

Q.
Numb. 82.

Pr. In these few words this Quaker hath given a most blasphemous account of all Quakers; for (he saith) that they are made partakers of Christs Divine nature, that they

Pr.

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they are Christians thus made; behold, here is our Saviours Godhead shared amongst the Quakers; behold, here are the Quakers made more than coheirs with Jesus Christ, no less God than himself is; like *George Fox* the old Quaker, they are all equal with God himself; with reference to this high base doctrine, it may truly be said, that every real Quaker is truly godded with God, and christed with Christ, for (according to this abominable quaking assertion) they are all partakers of that same Divine nature which Christ hath. Mr. *Higginson* in his relation of the Irreligion of the Northern Quakers, hath this passage, pag. 3. "One *Williams* Wife, a disciple of *Milners*, when she came to see him at *Appleby*, said in the hearing of divers (whose names might here be inserted if it were needful) that she was the eternal son of God; when the men that heard her told her, that she was a woman, and therefore could not be the son of God; she said, no, you are women, but I am a man. This relation I shewed to two Quakers yet living, hereby to let the blasphemous folly of Quakerism appear in its own colours to them; but they were so far from blushing, that they did both of them justify this abominable blasphemy, saying, that all this might be made good; at this horrid boldness I became silent; but now behold, here is *Parnel* a Quaker, boldly but basely affirming that all Quakers are partakers of Christs Divine nature; hence (according to this quaking-blasphemy) it appears evidently, that women as well as men-quakers, are no less the eternal sons of God, than Christ himself is, for they do alike partake of Christs Divine nature; to back this intolerable blasphemy, this Quaker in the next lines was not ashamed to misapply *St. John's* words, *as he is, so are we in this world*; this horrid blasphemy is so apparent, I shall dwell no longer upon it, nor make any inferences from it; I may truly say that *James Naylors* notorious blasphemy was the genuine issue of this abominable doctrine; according to that
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infallible spirit, who is said to guide all Quakers; this is an infallible quaking-principle, That all Quakers are partakers of Christs Divine nature : besides, it's no wonder that this Quaker said, *p.* 174. Thus is God with us manifested in the flesh; thus all real Quakers are in their own vain imaginations godded with God, and christed with Christ, no less God incarnate than our Saviour; that man is a stranger to *Theologia Germanica*, who sees not how the leaven of that little Book hath sowerd the Quakers whole lump; this quaking-blasphemy is so gross, that for its sake the Quakers may well be ashamed of their Light within.

Q. p. ead. Here is the true Church, where there is but one Teacher, one Lord, one Faith, one Baptism, one Light, one Life, one Way, one Shepherd, and one Sheep-fold, one Priest over the Household of God, one Hope, one Language, one Family, one God and Father of all; they that cannot witness this, are strangers to Christ, strangers to the Commonwealth of *Israel*. Q. Numb. 83.

Pr. In these quaking-lines we have such an account given of the true Church of God, as was never heard nor read of till within these thirty years by-past; such an account, as no age of the primitive Church can render the like; except in a Quakers Conventicle, this true Church is not to be found on earth; in this particular, Quakerism is the old *Donatism* revived; the true Church is now only to be found amongst the poor deluded Quakers; most of these Unities heaped together by this Quaker, must necessarily be understood according to the notorious false principles of all Quakers; what then? then without a quakerized unity there is no true Church of God, either in *England*, or any-where else; any man of common sense may easily see, that these quaking-unities do only serve to unchurch the holy Catholick Church, with all its members, throughout the world. It's needless to touch at every point in this Quakers Compass; for here are no true directions to

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be got for finding out the true Church; this quaking-unity belonging to the true Church, hath no Scripture-bottom to stand on; no Christian Writers of any Century did ever describe the true Church of God after this canting-rate; but this Quaker is so confident of this mean new-discovery, as that he doth first unchristian, then unchurch all others that cannot bear witness to the abovesaid Crotchet of his own brain; behold, they are all such as are strangers to Christ, and strangers to the Commonwealth of *Israel*.

As for this Quakers Works, I have now done with them; for the rest of his Pamphlets are very trivial; in reading them over, I found *cramben bis coctan*, and nothing more material than what hath been laid before the Readers eyes already: I shall only add, That I met with vainglorious Titles affix to his Scribbles, but without substance.

THE next Book proposed to your consideration, is thus entituled, *The Heathens Divinity set upon the heads of all called Christians*. G. F. Printed in the year 1671.

Pr.

By those two Letters, the Author of the Heathenish Pamphlet seems to be *George Fox*; the cunning design of the Title is to represent all that are not Quakers, to be Christians only in name, but heathens in truth; and that the knowledge which they have of God, or Christ, only from the Scripture, is the Divinity of Heathens: for it follows thus in the Title-page, *Christians, that say they had not known that there had been a God, or a Christ, unless the Scripture had declared it to them*. You must not expect that I shall much expatiate; I shall only touch at some points, and so dismiss this Pamphlet.

Q.
Numb. 84. *Q.* p. 9. *Balaams* Ass may reprove you all, who are going mad in preaching for Rewards and Gifts, cursing, and excommunicating, and imprisoning such as will not give, and put into your mouths.

Pr.

Pr. This Quaker doth slander all the Priests of the Lord, who take Tythes, as being those that go mad in preaching for rewards and gifts; he doth also foully charge them to go mad, because they do use lawful means in Courts of Judicature to recover those Tythes which are unjustly detained from them by any Quakers; according to the true meaning of these lines, all Priests are like *Baalam*, who loved the wages of unrighteousness, whose ass may reprove them all for their madness; behold what manner of persons all Priests are in this Quakers account, but such mad fools as *Balaam's* ass may reprove.

Q. p. 12. They that do now use the Scriptures for the building an old Mass-house, and bring the Kings law, and *Numb. 85.* Gods law for it, deny Christs coming in the flesh.

Pr. In this Quakers account the rebuilding of a material Church for divine service, is but the building up of an old Mass-house; an unscriptural work; to build any such Church, either by warrant of the Kings law, or Gods law, is no less fault, than the great sin (in this Quakers eye) of denying Christ come in the flesh; behold, by rebuilding their Churches in *London*, or elsewhere, according to the law of God and the King, they have (as this Quaker saith) but builded so many old Mass-houses, and denied Christ come in the flesh; behold, in this Quakers estimate, our material Churches are no other than Mass-houses; then, what is the divine service that is performed in them? then, what are they that minister in them? then, what are the people that worship in them? is not this Quakers meaning hence, this, That the divine service is Mass-worship; the Priests, Mass-Priests, and the people, Mass-worshippers?

Q. pag. 28. You say you had not known there had been a God, unless you had Scripture to declare it to you; neither indeed do you know him now, though you have Scriptures; nor yet have the spirit as they had, that gave forth the Scripture through them, nor heard his voice, and

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yet pretend to be Preachers of God, and of Christ, but know neither, but are Preachers for your bellies, and serve them, and not the Lord Jesus.

Pr. *Pr.* This Quakers Light within hath guided him wrong; for no Priests of the Church of *England*, or elsewhere, did ever deny that, That God might not be known by the light of nature within them, or the works of God without them; but only that a clearer knowledg of God is got by the Scripture; but it seems, to know God according to the Scripture is not the right knowledg of God in a Quakers account; behold, how blind this Quaker takes all Priests to be! for (he saith) though they have the Scriptures, they do not know God, nor Christ; behold, in this Quakers esteem, all Priests are both ungodly and unchristian; they are preachers for their bellies; these are the gods which they serve, but not the Lord Jesus Christ.

Q. *p.* 32, 33. Religion and worship which you made
Numb. 87. your selves, and set up in your Steeple-houses, the places of your worship, which God nor the Lord Jesus never set up.

Pr. *Pr.* In these lines this Quaker tells us, that our Religion and worship is of our own making; of our own setting up in our places of worship; that this worship is that which was never set either by God or Christ; behold, what is the Church of *England* in this Quakers eye? is she not a will-shorshipper? is not her religion, her worship, of her members own making and setting up? is not her worship that which was never set up by God, nor the Lord Jesus Christ? well may the Church of *England* be despised, whilst the Quakers are suffered thus to spit in her face, to asperse her religion and worship in this scandalous manner.

THe next Book with which I shall trouble your patience, is called, *Truths defence; Given forth* by George Fox, and Richard Hubberthorn, Printed 1653, in York. I shall only glance at new matter, as I pass along; it's a scurrilous Pamphlet, but I shall leave them to answer to another for their hard speeches.

Q. p. 2. You might as well have condemned the Scriptures to the fire.

Q.
Numb. 88.
Pr.

Pr. When these Quakers had understood that some of their Papers had been condemned to the fire to be burnt, then they told their adversaries, that they might as well have condemned the Scriptures to the fire; behold, are not the Quakers scribbles in great esteem amongst them? do not the Quakers take their writings to be given by the inspiration of God? are not they the holy men of God, who speak as they are moved? what difference do they make betwixt the Scripture and their Pamphlets? do you not see it plain, that (as these Quakers say) the Scripture may as well be burnt, as their Books may?

Q. p. 14. How fain wouldst thou have a place in the earthly letter?

Q.
Numb. 89.
Pr.

Pr. In these quaking-lines you see that Scripture is no more but the earthly letter; I may truly say (to pass by the meanness of this expression) that till Quakerism arose, an earthly letter was never read of; nor did any Christians ever call the Scripture an earthly letter; surely the holy Spirit of God did not breath forth those words.

Q. p. 13. Neither dost thou know the letters that are given forth by us now, which are given forth by the same spirit.

Q.
Numb. 90.

Pr. The import of these lines is this, That the letters of Quakers are of the same divine authority with the Apostolical Epistles; that the same Holy Ghost is the author of both;

Pr.

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both ; that the divine inspiration of both is alike for substance ; if this be not an abominable assertion, then what is ?

2. *Q. p. 39.* As the Apostle said, *Take heed to the light of God within you.*
Numb. 91.

Pr. See how vainly these Quakers do pretend to the same spirit that the Apostles had ; for they have in those words belyed the Apostle ; no Apostle did ever say, *Take heed to the light of God within you* ; this is only a whim of the Quakers brain, which hath no foundation in any Apostolical writings ; in Scripture we find mention made often of Christ the light, and sometimes of Christ in you ; but no Apostle did ever say, *Take heed to the light of God within you* ; this is only the Quakers false doctrine.

2. *Q. p. 44.* If thou couldest see, but thou art blind, thou mightest see the same gift amongst us, as was amongst the Apostles.
Numb. 92.

Pr. Behold, how the Quakers do boast of themselves that they are endued with the gift of the Holy Ghost to work Miracles, as the Apostles were ; if this be not a gross piece of spiritual pride, then what is so ?

2. *Q. p. 57.* But him we own, as one with us in the eternal unity.
Numb. 93.

Pr. These quaking-words are spoken with reference to *George Fox* ; in them we have this account of Quakers, that they are in the eternal unity, and that *George Fox* is owned by them to be one with them in the same eternal unity ; surely these lines smell strong of *Parnell's partakers of Christs divine nature, that God is with us manifested in the flesh* ; all which is abominable blasphemy.

2. *Q. p. 64.* The dark time and power of *Babylon* hath long reigned, and the works of the Beast, by which ye are descended that profess Scripture to be your rule.
Numb. 94.

Pr. Behold how these Quakers deny the Scripture to be the rule of faith ! how they look upon them with an evil eye

eye that do profess the Scripture to be the rule of faith; behold, here is mention made by them of the dark time and power of *Babylon*, and the works of the beast (to use their own words) by which they are descended! according to these Quakers, they are basely descended, who do profess the Scripture to be the rule of faith.

Q. p. 69. When thou comest to go through *Moses*, and through the Prophets, and through *John*, to come to Christ; *Numb. 95.* then shalt thou see that the light is but one.

Pr. Behold, how these deluded Quakers do write nonsense! do cut out a strange new way to come to Christ! he that reads these lines must baffle his reason, corrupt his judgment, to conclude that these Quakers were in any wise moved by the Holy Ghost, which they do proudly pretend to; here is too much gross ignorance to be fathered on him who is God.

Q. p. 75, 76. All the Ministers of the Letter are persecutors of the Spirit. *Numb. 96.*

Pr. In these Quakers account the Ministers of the Gospel are no more but Ministers of the Letter, and persecutors of the Spirit; thus the Quakers do basely undermine the preaching of the Gospel to the great scandal of true Christian Religion; to be termed persecutors of the Spirit is a most base disparagement.

Q. p. 78. Thou wouldest know, whether Jesus Christ have a body in heaven? he remains in the heavens; where- *Numb. 97.* as thou wouldest know whether it be the same that appeared amongst men? it is the same that did descend, the same did ascend; whereas thou wouldest know what manner of body he hath! here thou art disputing as the devil was about the body of *Moses*, with *Michael* the Archangel, who said, *The Lord rebuke thee*; so say I now, the Lord rebuke thee, who art disputing about the body of Christ, for the body of Christ is but one, and he is the head of the body, which is the Church.

Pr.

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Pr.

In these quaking-lines it is not said that Christ hath any body in heaven ; nay, the Quakers are of this vain mind, that Jesus Christ is not God and Man in one Person ; the substance of these *Quakers* words is plainly this, that Christ Jesus his body is one, which is his Church ; behold, except the Church, which is Christs mystical body, our Saviour hath no other body ; to speak the *Quakers* mind more fully, two of my Neighbour-quakers told me, That Christs body did vanish at his Ascension, and that now he hath no other flesh, or body, but the flesh or body of his people ; behold, (according to the meaning of *Quakers*) how the Lord Jesus since his Ascension into Heaven, hath no true body united to his Godhead in his own person ! that the body or flesh of *Quakers*, his pretended people, is the only body or flesh of our Saviour ! or to use these *Quakers* words, the Church (in their sense) is the one body which Christ now hath.

Q. *p.* 80. Who redeems and makes free from sin and the law, with the body of Christ ; he that hath an ear may hear.

Pr.

Pr. Here is Christ (according to these Quakers) made a strange Saviour, who makes free from sin and the law with the body of Christ ; if this be not unscriptural Divinity, what is ? (according to these Quakers) Christs body is the Quakers Church ; but surely this is not the body of Christ, which frees from sin and the law ; he that hath an ear may hear this false doctrine.

Q. *p.* 80. Whereas thou wouldest know with what body the Saints shall arise ; in that body which Christ shall live in, for he is the Saviour of the body, the resurrection and life of the body.

Pr.

Pr. The drift of these lines is to give us this quaking-account of the resurrection of the Saints, That no particular Saints shall rise with particular bodies from death to life again ; to any that would know in what body the Saints shall

shall rise, these Quakers give this answer, they shall rise in that body which Christ doth live in, for he is the Saviour of the body; but what body is it whereof Christ is the Saviour? have not these Quakers told us, it is the Church; so then this (according to the Quakers) is the body in which Christ lives, and in this body the Saints shall arise; thus you may plainly see that the Quakers do plainly deny that particular Saints shall rise from death to life at the last day with their own particular bodies, and in what corrupt sense they do hold the resurrection of the body.

2 p. 83. Philosophy and Logick, which are of the devil. 2. Num. 100.

Pr. It's no wonder that the Quakers do bespatter the Universities, and those that are educated in them; behold, how these Quakers do in their bold ignorance speak evil of those things they know not, saying, that Philosophy and Logick are of the devil! the baseness of this charge is evident, I need say no more of it.

2 p. 85. Who art querying whether Christ have a body, and the Father none, shewing thy self not to know the Lords body, for the Son is in the Father, and they are one; and with thy carnal eye lookest upon him to be like thy self; if thou knowest his body, thou knowest the fathers, for they are both one; thou full of subtlety, who art querying how the Son may be distinguished from the Father, and they are not to be distinguished, but it is thou who art making many Gods, and makest three Gods. 2. Num. 101.

Pr. In these quaking-lines we are told to this purpose, that Jesus Christ hath no body of flesh united to his Godhead in his own person, no more than God the Father hath. 2ly, That there are no distinction of Persons in the Godhead, for (as these Quakers say) the Son of God, and God the Father are not distinguished. 3ly, These Quakers say, that to distinguish God the Son from God the Father, is making many Gods. 4ly, In the Quakers account to affirm

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three distinct Persons in the Godhead is likewise the making of three Gods.

Q. p. 98. Christ did not send forth his Disciples to sprinkle a little dirty water upon childrens faces, as your filthy dreamers do, and tell them it is an Ordinance of Christ, who are liars of him.

Pr. In these quaking-lines Infant-baptism is basely denied; in this Quakers account it's nothing but sprinkling a little dirty water in childrens faces; they that baptize children are termed by this Quaker filthy dreamers; it's also here said in effect, that they do belye Christ, who say, that Infant-baptism is an Ordinance of Jesus Christ.

Q. p. 99, 100. The cup which thou drinkest we do deny, for thy cup is the cup of devils, and thy table is the table of devils, which is an Idol and an imitation, and thy sacrifice is to devils, and not to God, for do not drunkards meet at thy table, and swearers, and cursed speakers, and fighters, and who follow all manner of filthy pleasures, and idolaters, and covetous, and these are thy companions, and thy fellowship at thy table; and what hast thou to do to talk of the cup of Christ, who sits at the table of devils, and drinks the cup of devils?

Pr. In these quaking-lines you see how the Sacrament of the Lords Supper is despised; the cup blessed, a Quaker calls here the cup of devils; the Lords table (he saith) is the Priests table, and calls it the table of devils; of the Lords table he saith it is an idol and imitation; receiving in remembrance of Christ sacrificed for us, is sacrificing to devils, and not to God, in this Quakers esteem; that the fellowship at the Lords table is very wicked; that Communicants present themselves at the table of devils, and do drink the cup of devils; the Lords Supper as it is usually celebrated according to Christs own institution is in a Quakers account no more (you see) but the cup and table of devils, an idol and imitation, and a sacrificing to the devils, and holding fellowship with wicked livers. *Q.*

Q. p. 100. Priests, and Suppers, and bread and wine, is an imitation, and an image, which is the likeness of a thing, **Q.** which the Lord forbids, *Thou shalt not make to thy self any graven image, nor the likeness of any thing.* **Num. 104.**

Pr. This Quaker gives us plainly to understand what mean things, Priests, Suppers, bread and wine are; or to speak his mind more clearly, that Priests, the Lords Supper celebrated upon Communion-days, Sacramental bread and wine, are no more (in this Quakers eye) but an imitation and an image, the likeness of a thing forbidden by God in the second Commandment; till this Quakers heated fancy imposed upon him, did ever any man affirm, or was it ever read that Sacramental bread and wine, or the Lords Supper was an image, the likeness of a thing forbidden by God in the second Commandment given at mount Sinai; surely no man of common sense can swallow this quaking inspiration; the great folly of this poor man is transparent.

Q. p. 104. We are moved by the immediate Spirit of **Q.** Christ to write, to teach, or to exhort, or to put in print; **Num. 105.** our giving forth papers or printed books, it is from the immediate eternal Spirit of God.

Pr. We may behold here, that all Quakers are (in their own account) become so many infallible Popes; they do all imagine themselves to be possessed of the immediate Eternal Spirit of God, of Christ: See here also, that in all they write, teach, exhort, or print, all Quakers are moved by the immediate Spirit of Christ; that there are no papers given forth, nor books printed by any Quakers (though never so full of ignorance, of false Grammer, of nonsense, of false charges, of false doctrine, of old errors, of abominable blasphemy, of ridiculous impertinences) but they are all basely pretended to be from the immediate Eternal Spirit of God. In this Glass you may likewise see in what esteem with themselves their papers and books printed are in comparison of the Scripture; this, which is Gods word, and

Pr.

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Gods book, given by inspiration of God, is with all *Quakers* decry'd, as being not the word of God, no light, no rule; but the letter, a dead letter, an idol, husk, a shadow, dust, a carnal letter; whilst their papers and books are owned by themselves to be given forth from the immediate Eternal Spirit of God; I may truly say, That quaking-Pamphlets are in high honour, to the Scriptures great disgrace. But thus I have done with this idle Scribble.

THE next quaking-Pamphlet to be briefly toucht upon, is termed, *The Power and Glory of the Lord shining out of the North; or the Day of the Lord dawning: By one whom Ishmaels brood calls a Quaker, whose name in the flesh is James Naylor.* London printed 1653.

Pr.

This blasphemous stigmatized *Quaker*, looks upon all unquakerized persons as being *Ishmaels* brood; the Title is vain-glorious enough; *Bristol* and *Bridewell* have known the abomination of this mans quaking-folly; but amongst deluded *Quakers*, he is still in too much request. Let us look into his Pamphlet.

Q. *Num.* 106. *p.* 5. Because the Lord sends his Messengers into your Idol-Temples, to cry against your Idol-worships, and Heathenish Customs.

Pr.

In these quaking-lines all quaking-ramblers are in the first place called the Lords Messengers; but as for Material Churches, they're only Idol-Temples, and the Worship performed in them is only an Idol-worship; but as for Heathenish Customs, I do not well understand them, save that the Christianity of *England* is Heathenism in this *Quakers* account; to take a full view of this *Quakers* mind, Idolatry and Heathenism did at this time bear the chief sway in *England*; That our Material Churches are still Idol-Temples; That our Worship of God in them is idolatrous; That our Customs still are Heathenish.

2

Q. p. 8. The Spirit is the Original, which first reveals the mystery to the spirit within man.

Q.
Num. 107.
Pr.

Pr. In this Quakers opinion, both Hebrew and Greek Tongues are only carnal Learning, and natural Tongues gotten at *Cambridg* and *Oxford*; in this mans account the former is not the Original of the Old Testament, nor the latter of the New Testament; for (he saith) the Spirit is the Original. To add no more, it's very clear that this Quaker was grossly ignorant.

THE next quaking-Pamphlet to be considered, is called *A Warning from the Lord, by one named of the world*, Edward Burrough.

Pr.

Pr. This Pamphlet was printed 1654; it's a virulent piece, which hath made the Author to be well known to the world for his virulency; when you have heard him speak his mind, then it will appear to be so. But let us come to the Book it self.

Q. p. 2. All your carnal traditional Ordinances and Observances, is abomination to the Lord; all your praying and praising is odious in his sight; all your worship is an imagination of the dark mind of man.

Q.
Num. 108.

Pr.

Pr. In this Quakers account, preaching, hearing, reading the Scripture, praying, praising the Lord, receiving the Lords Supper, baptizing with water, the acknowledged Ordinances of the Gospel among all unquakerized persons, are basely esteemed, as being carnal, traditional Ordinances, such as are an abomination to the Lord, such as are odious in his sight, such a worship as is but an imagination of mans dark mind.

Q. p. 5, 6, 9, 10. All your carnal Worship, and Ordinances, and Observances, is but mocking of God, and dissembling with him; baptizing with water I deny, it is not of

Q.
Num. 109.

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of God, but an imitation, and is an abomination in the sight of God; your Communion I deny, for it is heathenish, having proceeded out of the imagination of the proud; your breaking of bread, and drinking of the cup, is abomination; God never commanded it; your singing is carnal, traditional, and heathenish; and is not with the Spirit of Jesus, but with the spirit of the world; with the spirit of *Cain*, with the spirit of the Scribes, and Pharisees, and chief priests; you worship an unknown God; be ashamed of all your profession, and of all carnal Ordinances

Pr.

Pr. You may still see that this Quaker hath very mean thoughts of Gods Worship and Ordinances, which all serious Christians do own; as for Worship, that's carnal, and so are Ordinances too; in this Quakers account, both the Worship of God, and his Ordinances, are nothing else but a mocking of God, and dissembling with him; as for baptizing with water, this Quaker denies it, as that which is not of God, which is but an apish imitation, and is an abomination in the sight of God; as for the holy Communion, this Quaker denies it also, as that which is heathenish, as that which hath proceeded out of the imagination of the proud; he saith moreover, That breaking of bread and drinking of the cup is abomination, that God did never command it; as for singing of Psalms, (he saith) that is carnal, traditional, heathenish; that it is done only with the spirit of the world, and with the spirit of *Cain*, and with the spirit of the Scribes, Pharisees, and chief Priests; he also saith, that the Worship is of an unknown God, like those idolaters at Athens: In the last place, this Quaker calls upon unquakerized Christians to be ashamed of their profession of the Christian Religion, and of all Ordinances, which he calls carnal.

Q. *Num.* 110. *p.* 21, 22, 23, 24, 25. In which light I see all thy Teachers, O England, to be drunk with the wine of her who hath deceived the Nations, who sits upon the scarlet-coloured

ed beast, and hath the golden cup in her hand, full of abominations, whose name is written in her forehead, [*Mystery, Babylon the Great, the Mother of Harlots, and abomination of the earth*] and in this light do I declare against all them which are in the generation of the false prophets of *Israel*, which seeks for their gain from their quarter, which steals the word from their neighbour, and selleth the divination of their own brain upon the Scriptures to the poor blind people, and teacheth for the fleece; against all these I do declare to be no Ministers of Christ, but are seducers, and blind guides, and are Antichrists, and leads the poor blind people into the ways of death and destruction; these have run, but hath not been sent of God, and therefore their souls are in the dark heathenish nature, leaning in the imaginations, and not in the counsel of the Lord, and in lying, swearing, drunkenness, covetousness, and oppression, and according to the course of this world; these iniquities are ruling among people, priests, and rulers in the Nation, from the least of them, even to the greatest, every one is given to covetousness, from the prophet even to the priest, every one deals falsely; all your hirelings and greedy dumb dogs I do deny; all thy Teachers, O *England*, is denied of them who are taught of God; and by thy Teachers, who are in the way of the Pharisees, art thou blindly led in the ways of darkness and ignorance; and all thy carnal worship, which is to read, sing, and preach, I deny, and declare to be no worship of God; the living God is but mocked by you in your imagined worship; your reading, and singing, and preaching, is carnal and heathenish, no worship of the true God; this worship I do declare to be deceitful, and abomination to the Lord, which is but *Cains* sacrifice. O *England*, I do declare against all these thy Teachers, and against this thy worship, as from the mouth of the Lord; all thy imagined formal worships and carnal traditions and ordinances, is the Lord risen to declare against; O people, your Teachers
hath

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hath beguiled you, and fed themselves with the fat, but your souls are hungred by them; they love the wages of unrighteousness, and follows the error of *Balaam* for reward, and have devoured souls for dishonest gain; the Lord is rising to require his flock at the hands of the idols shepherds; O ye idol dumb shepherds, you have scattered the sheep, and have fed yourselves with them; ye shall no longer wear garments to deceive; you have long deceived the simple by your lyes; the mystery of witchcraft is not now hid; O *England*, thy prophets are treacherous persons, thy Judges judges for reward; thy priests preach for hire; thy rulers are evening-wolves, which seeks for the prey; all thy corrupt judges, and officers, and rulers, will the Lord cut off; and he will avenge the cause of the poor, that is, oppressed by priests in their tythes, by lawyers in their fees, by officers in their unrighteous dealings; the sword of the Lord is drawn in thee, O Nation, and put into the hands of them which is scornfully called *Quakers*, and thy unjust rulers and officers cannot hurt them; O Land, depart from all thy teachers, lest thou be partaker of their plagues.

Pr.

In these virulent lines you have seen this brainsick Quaker blacking the Teachers, Worship, and Magistrates of *England*; by raking in this dunghill no little filth will appear; behold how the Teachers of *England* are aspersed foully by this quaking zealot; to write his mind more plainly, they are no better than the false Prophets of *Israel*; covetous teachers, who seek their gain from their quarter; thieves who steal the word; their preaching is but the divination of their own brain which they sell for money; that their teaching is for the fleece; that they are no Ministers of Jesus Christ; what then are they? this Quaker saith, that they are seducers, blind guides, antichrists, such as lead poor blind people into the ways of destruction; that they are such as are not sent of God; that the people do not profit under their Ministry, for their souls are in the dark heathen-

heathenish nature, leaning (as he saith) in the imaginations; to speak this Quakers mind, they are very wicked teachers, for these iniquities, lying, swearing, drunkenness, covetousness, and oppression, and living according to the course of this world do rule among the Priests; from the Prophet to the Priest (as he saith) every one deals falsely; in this Quakers account, the teachers of *England* are no more but hirelings, and greedy dumb dogs; the Quakers who pretend to be taught of God, do deny them all; he saith that the teachers of *England* are in the way of the Pharisees, who (we know) were accursed of Christ; that they do blindly lead the people as the Pharisees did of old; that (as cheats use to do) they have beguiled the people; that (like the false Prophets) they have fed themselves with the fat, but starved the peoples souls; that (like *Balaam*) they have loved the wages of unrighteousness, followed *Balaams* error for reward; that they have devoured peoples souls for dishonest gain; that they are the Idols shepherds, yea, Idol dumb shepherds, that have scattered the sheep, and fed themselves with them; that they wear garments to deceive; that they have long deceived the people by their lyes; that they have a mystery of witchcraft; that they are treacherous persons; Priests preaching for hire; that they are oppressors, by whom the people are oppressed in their Tythes; that they are dangerous teachers, not fit to be heard, for this Quaker saith, O land, depart from thy teachers, lest thou be partaker of their plagues; now let us see how the worship of God used in *England* is despised by this Quaker; to come to particulars, he names reading, singing, preaching, all which do belong to Gods publick worship; but what saith this Quaker of this worship? take his own words, he saith that this worship is carnal; that it is no worship of God; that it is an imagined worship, by which the living God is mocked; that our reading, singing, preaching is heathenish, no true worship of God; that this

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worship

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worship is deceitful and abomination to the Lord ; that it is *Cains* sacrifice ; that all this he doth declare from the mouth of the Lord ; which is an unparallel'd quaking boldness. Now let us likewise see what this Quakers mind is touching the Magistrates of *England* ; he being of age shall speak for himself ; who saith thus, That these iniquities, to wit, lying, swearing, drunkenness, covetousness and oppression, and living according to the course of this world, do rule among the rulers in this Nation ; from the least of them even to the greatest, every one is given to covetousness ; that the Judges of *England* (he saith) are Judges for reward ; that the rulers of *England* (he saith) are evening wolves, who seek for the prey ; that they are those corrupt judges, officers, rulers whom the Lord will cut off ; that they are such officers as do oppress the people in their unrighteous dealings ; but now this Quaker saith that the sword of the Lord is drawn in *England*, and put into the Quakers hands ; what's meant by these words, I do wholly leave it to the wisdom of the Magistrate to interpret ; though I have hitherto forgot it, yet let it be remarked, that by the false Light within, this Quaker hath seen a lying vision for *England*, which is this, that all her teachers are drunk with the Whores cup of *Babylon*, which is full of abominations. I shall add no more but leave the serious Reader to abound in his own sense upon those quaking-words.

Thus I have done with this hot-headed Quakers Pamphlet.

THe next quaking-book to be briefly considered, is called, *The warnings of the Lord to the men of this generation, particularly to those in power, who are lately passed away, and to them that remain, as they were given forth in sundry Letters, and sent to Oliver Cromwell, Richard his Son,*

Son, late Protectors, &c. (whom for brevity I have omitted, but may be seen in the Title-page) *by his Servant George Bishop, who is moved of the Lord (now) to publish them:* London printed by M. Inman, 1660.

Pr. This quaking Pamphlet you may see was in this Quakers account of high value, it's vain-gloriously called the warnings of the Lord; whereas no Quaker will confess that the Scripture is the Word of God, this traitorly book is called, *The warnings of the Lord*; behold how this abettour of rebellion, this publisher of high Treason, *George Bishop* said, that he was moved of the Lord (now) to publish them; as if this lamentable scribble were the Lords immediate work. Now let us pass on to the Book it self.

Pr.

Q. p. 1. Friend, in the fear of God hear and consider, for it doth concern thee.

Pr. Behold how this Quaker writes to *Oliver Cromwell*, not as an Usurper, but as his friend! how he calls upon his friend in the fear of God to hear and consider! how much he was concerned for this Usurper, as being his friend!

Q.
Num. III.
Pr.

Q. p. 3. Was it wont to be thus with thee? did thy sword (till of late) ever return empty from the blood of the slain, and the spoil of the mighty? could the spirit that was risen up against the Lord in these three Nations stand before thee? was ever any thing too hard for thee? missedst thou in thy counsels at anytime? whatever thou didst put forth thine hand to do, was it not brought to pass? was not wisdom with thee, and counsel as the oracles of God? becamest thou not as the army of God? at thy feet did not the proudest enemy fall down and bow? didst not thou come upon Princes, as upon mortar, and as the potter treadeth the clay? were not the hearts of honest men knit to thee as one man? did they sigh at anytime at the remembrance of thee? was not the remembrance of thee to them sweet and pleasant, as life from the dead, as of him that re-

Q.
Num. II 2.

The Vileness of Quakerism detected

moved the burthen from off the shoulder, that delivered the poor from him that was too strong for him? was it ever so with man in these latter generations, as it was with thee, whilst God was with thee, whilst the Rock had not forsaken thee?

Pr.

The drift of this Quaker in these lines was to magnifie *Oliver Cromwell* an Usurping Traytor, as one whose sword took the spoil of the mighty; before whom the spirit risen against the Lord in these three Nations could not stand; as one for whom nothing was too hard; as one whose counsels succeeded well; as one with whom was wisdom and counsel as the oracles of God; as one that became as the army of God; as one at whose feet the proudest enemy (*quere*, was not this King *Charles the First*?) fell down and bowed; as one who came upon Princes as mortar, and as the potter treadeth the clay; (*quere*, were not these Princes the Nobles of *England*, *Ireland* and *Scotland*?) as one that had the hearts of honest men knit to him as one man; [*quere*, who were these honest men?] as one at whose remembrance honest men did not sigh; as one whose remembrance was pleasant to those honest men, as life from the dead; as one with whom it was so in these latter generations as with no other man, for (as this Quaker saith) God was with him, as his Rock; behold (according to this Quaker) how in the time of *Oliver Cromwell's* Rebellion, high treason, usurpation, traytorous actings, God was so with him, as he never was with any man in these latter generations; according to these quaking-lines a man may be a rebel, a traytor, a man in actual arms against the Kings Majesty, his lawful Sovereign, and yet be the best man in his generation, one that hath Gods special presence with him, and become as the army of God, a man whom God his Rock doth not forsake; where are those loyal Quakers that dare call these quaking-lines the movings of the Lord? surely they are ashamed of this quaking brother
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in print, and have much more cause to abandon the quaking spirit, who leads themselves.

Q. p. 4. Did not the Lord hear the groans of those who suffered because of their Consciences in the days of the Bishops? pull'd he not up that generation in his anger? swept he not away the powers that supported them in his sore displeasure, though of many hundred years standing? become he not terrible to the men of high stature? brake he not in upon them with a furious blow of horreur and amazement? did he not smite them with a wound incurable, they and their King, and their Nobles, their mighty men of War, their Captains and Counsellors, their Priests and their Officers, and their whole strength, leaving their name an astonishment, and a wonder, and a curse unto posterity?

Pr. In these lines of this quaking-Bishop we are told, That the Lord did hear the groans of some that suffered because of their consciences in the days of the Bishops. This is but a quaking-insinuation, to make credulous fools believe that the late Bishops did persecute men for their consciences; this was the old *flabellum seditionis*, which this Quaker was fond of. But mark how this Quaker saith, that the Lord in anger did pull up (like weeds) that generation; according to this misled Quaker, the Lord is very angry with Bishops; but that's not all, he tells us, That the Lord swept away the powers that supported them, in his sore displeasure. To speak this Quakers mind more plainly, The Lord was so angry with the King and Nobility, that supported the Bishops, as that in his sore displeasure he swept them (like cobwebs or dirt) away from the face of the earth: Nay further (he saith) that the Lord became terrible to the men of high stature, he broke in upon them with a furious blow of horror and amazement; he smote them with an incurable wound. But who were they that were thus afraid, thus furiously dealt with, thus incurably wounded?

Pr.

Q. Num. 113.

The Vileness of Quakerism detected

wounded? This Quaker gives this account of them, saying, They, and their King, their Nobles, their men of war, their Captains, their Councillors, their Priests, their Officers, their whole strength; according to this Quakers mind, the men of high stature were the Bishops; but what became of them, their King, their Nobles, their Men of war, their Captains, their Councillors, their Priests, their Officers, their whole strength? This Quaker saith basely of them to this purpose, That the Lord in his anger left their name an astonishment, and a wonder, and a curse to posterity; according to the plain meaning of this Quakers words (to name no more) the late King *Charles* the first of blessed memory, was smitten with an incurable wound, and his name is left, in this Quakers account, for an astonishment, and for a wonder, and for a curse unto posterity. Let all wise men judg how this rebel and traiterous Quaker was moved of the Lord to write as he hath done.

2. *p. 4, 5.* Wast not thou the man who didst bear, as on a
Num. 114. common shoulder, the sufferings of the oppressed for conscience sake, who with thee were appointed to the same destruction? Went not then every such suffering to thine own heart? Felt not thou every one of them on thine own shoulder? Couldst not thou have laid down thy life for one of them? How tender was then thine heart? How sounding thy bowels? Flowed not in the hearts of them all to thee? In them and thee was there not one spirit and one heart? For this cause did not the Lord call thee, and raise thee up to head his Armies? Made he thee not his Sword? Did he not by thee execute his vengeance on those generations?

Pr.

In these lines you may behold this *Quaker* crying up *Oliver Cromwel* as being not unlike the man Christ Jesus; for he saith, that *Oliver Cromwel* was the man who did bear, as upon a common shoulder, the sufferings of the oppressed; but what tender consciences many of them had, it hath been better understood since that time; their tender consciences
 had

had no feeling of Rebellion, Treason, and other mensestates. To go on with this *Quakers* comparing tacitely *Oliver Cromwell* and Christ together; he saith, that their sufferings went to his heart; that he felt their sufferings on his shoulder; that he could have laid down his life for one of them; that his heart was tender, that his bowels did sound, that the hearts of his sufferers flowed in to him; that in them and him there was but one spirit, and one heart; but in all the time of his Rebellion and High-treason, whose servant, whose instrument was, whose work did *Oliver Cromwell*? Behold what this *Quaker* saith of him! the Lord did call and raise him up to head his Armies; he made him his Sword; and the Lord did execute by this *Oliver Cromwell*, his vengeance on those generations. Doth not this *Quaker* plainly tell us, that the Rebel-Army under *Cromwells* command, was Gods Army? that called and raised this Traytor to be the head of his Army? that God made *Cromwell* his Sword? that God by *Cromwell* did execute vengeance on those generations? who these generations were, the Reader must judg.

2. p. 9, 10. *Charles Stuart* could have put off from himself the sufferings of the *Puritans* upon the Bishops, and *Num. 115.* have alledged that they were a nonconformable, factious generation, and did contrary to the Law; but that could not excuse him, nor his standing still whilst he had power to remedy it, but did not; nor that those Laws were of long standing; nor the disaffection of great men, and nobles, and rulers, and bishops, and priests, and the generality of the Nation to that way, from the judgment of God which hath taken hold on him, and his children, and his party, whom he hath made a dreadful example of his vengeance, and that by thy Sword as an instrument.

Pr. These lines of this quaking *Bishop* are abominable; not to point at every base passage in them, this is plainly the mind of this wild *inspirado*, that the judgment of God (to use his own words) hath taken hold on *Charles Stuart*, and

Pr.

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and his Children, and his party ; that the Lord hath made the King, his Children, his party, a dreadful example of his vengeance ; and that *Oliver Cromwell's* sword was the Lords instrument of this judgment, and of the vengeance executed on the late King and his Children, and his party ; that I may not be looked upon as a bloody Priest, I shall squeeze these lines no further ; only let me say without offence, that no man of any common sense dare justify what this Quaker hath written to be the moving of Gods spirit ; without question these are such traytorous lines as were never seen in print from the eternal God before.

2. 2. p. 14. Who wast the Lords battel-axe, and weapon
 Num. 116. of war, to the cutting down of him.

Pr. This traytorly Quaker goes on still to tell *Oliver Cromwell*, that he was once the Lords battel-axe, his weapon of war, to the cutting down of the King ; behold, how this Quaker in print doth justify the basest of murders, as if it had been the Lords doing by *Cromwell*, as his battel-axe, as the Lords weapon of war for this bloody work.

Thus I have done with this Quakers Letter to *Oliver Cromwell*, which was dated from *Bristol* the 16 of the fifth Month, 1656.

Subscribed thus, *George Bishop*.

Surely this lamentable Quaker was strongly huffed up by his rebellious and traytorous spirit, when he took himself to be moved of the Lord to publish them again in the year 1660 ; he that desires to know more of this Quakers pretended warnings of the Lord, or to see how a Quakers light within him can act the part of disloyalty, rebellion and high Treason against the Kings Sacred Majesty, may peruse this quaking-Pamphlet more at large.

THE next book which might be transcribed, is called, *A comparison between the true and false Ministers*, by Nicholas Knight ; printed 1675.

Pr. By the late Impression of this Quakers scribble, it's evident against which Ministers this quaking-author writes, that they are the Ministers of the Church of *England* that are the false Ministers here meant ; to ease my *Readers* patience, and consult my own ease, I shall contract his whole book thus :

2 p. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13.

Pr. In this quaking-book the false Ministers of *England* are thus described : They are false Teachers, who go, and are not sent ; they go forth in their own names without any commission from God, only in the will of man ; they call themselves the Ministers of Christ, but are not ; their doctrine is false and traditional, it's not from heaven, but men below ; they do teach for doctrine the traditions of men ; they are the false Teachers ; they preach a divination of their own brains, they come not in at the door, they climb up another way ; they speak in the wisdom of mens words ; they are men-pleasers by inticing and feigned words ; they are deceivers, seekers of their own praise ; they seek more the fleece than the flock ; they preach for hire, and divine for money ; they expect gain from their quarters ; like the Scribes and Pharisees, they make long prayers, and under that pretence devour widows houses ; such as say and do not ; they limit the Church of Christ to a Nation ; they are blind leaders of the blind, and both fall into the ditch ; they hold the truth in hypocrisie and unrighteousness ; they take the words of God into their mouths, when they hate to be reformed ; they have a form of godliness, and deny the power ; they are deceivers, and being deceived, cause

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Num. 117.
Pr.

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The Vileness of Quakerism detected

the Name of God to be blasphemed and evil spoken of; they observe months, and days, and consecrated places; their preaching is limited to days, hours, and hour-glasses, and to the wills of men, to outward observations, traditions, and ceremonies; by their fruits these trees may be known; out of the evil treasure of their hearts, they bring forth evil things; they are an ill savour; clouds that hold no water; they are sounding-brass and tinkling cymbals; they do not profit the people at all; being weighed, they are still found too light; they do neither believe nor understand what they preach; they have no experience of the word of life; like those silly women, they are always learning, but never able to come to the knowledge of the truth; they flee the cross; they are not willing to forsake all for Christ; they chuse rather to be subject to the corrupt laws and wills of men, than to obey Christ in denying themselves; they lay heavy burthens on mens shoulders, which they touch not with one of their fingers; they have respect to their interest, profit, ease, security; they count gain godliness; they are preachers and setters up of tythes, which Christ came to put an end to, with the law; they sue men at law for them; they are hirelings, who do falsely apply Christs words to themselves, *The labourer is worthy of his hire*; tythes are only claimed by false Teachers; they deny the doctrine of Christ enlightning every one with a saving-light [and that truly, for it is a quaking-falshood]; they deny the manifestation of the Spirit in all; they reproach the true Ministers of the Light [and justly, because of their folly]; they are persecutors of the children of light [but the Quakers have no truth nor righteousness to be persecuted for]; they deny that any are made perfect from all sin in this life [which they ought to deny]; they preach up the power and dominion of the devil's leading into sin, above the power of Christ over sin in this life; they exalt their Master the Devils power above Christ, who came to overcome the Devil; they

they preach up outward worship, bodily service, outward forms, ceremonies, and observances of outward Ordinances and Traditions of men, of worship in outward Temples, and consecrated places, and outward conformity, out of the life and power of godliness, in Common-Prayer, service, and singing of *Dauids* Psalms; they please themselves with an outward melody to their ears, with voice and organs; their labour is to bring people to, and keep them in outward communion, under the outward profession and name of Christians, to come to an outward washing and sprinkling to make them Christians; to partake in outward eating of bread, to drink of the outward cup of wine; their fellowship is only in the world and with the world; they do not what God requireth at their hands; they are preachers up of the Kingdom of the Beast and false-Prophet; they are bewailers of the great city *Babylon*; their trade and merchandize dependeth on her.

2. Now take this Authors conclusion, pag. 14, 15, 16, 17, 18, 19, 20, 21.

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Num. 118.
Pr.

Pr. In this quaking Author we find that they are the pretended Ministers of Christ; that they are Antichrists Ministers; that the Gospel preached by them is the Gospel of Antichrists setting up; that they are led by the spirit of Antichrist; that they make merchandize of the words of God; that they are not Ministers of the Spirit; hypocrites, who do in words draw nigh to Christ, but deny him in their works; that *Episcopal, Presbyterian* and *Independent* Teachers are alike corrupt; they do all preach in their own wisdom of words; they do differ from the true Ministers of Christ, his Gospel and life; that they all want a thorough-reformation; that they have taken up their stations in formalities; that they are rejected of God; such from whom the Lord is departed; such as are denied of the Lord to be his Ministers; to them the Lord (as this Quaker pretends) saith, *Who hath required these things of your hands, wherein*

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you have polluted my name ? they seek their own, more than Gods ; they have not the Spirit ; they are turned aside to fables ; they are quenchers of the Spirit ; they are despisers of Propheſie ; they ſpeak evil of that they underſtand not ; they are none of Chriſts Miniſters in the Spirit ; they convert not any unto God ; they go forth in the will of man ; they are not of God ; they are falſe ſhepherds ; they ſpeak their own words ; they compoſe their Sermons in their own wills and wiſdom ; they are no true guides in the way of life ; they are deceivers and Seducers, who wax worſe and worſe ; they run in the way of *Balaam* ; they are the falſe guides who lead to deſtruction, whoſe ways are the ways of death, whoſe end is everlaſting miſery ; who are ready to blaſpheme that holy name whereby the Quakers (but in pretence and falſely) are called.

I may without juſt offence to any ſay, That I have truly ſet down from his own words this Quakers baſe account of all the Miniſters of the Church of *England* ; for the moſt part this is done in this Scribblers own words ; if not ſo, then in the genuine ſenſe of his own words ; when I am put to the teſt, this will be found true. As for this and the other quaking Pamphlets, I can truly ſay, *hiſce oculis vidi, hiſce manibus tractavi* ; obſerve but the time when their Books conſulted by me were Printed, and then this truth will be evident.

To their Books I ſhall inſtead of an *Index*, add an *Appendix*, which the Reader may be pleaſed to look upon, as *The Quakers unſound faith*, which I ſhall be bold to ſet down as the Quakers Belief, becauſe in that Book of theirs called, *Truths defence*, they do boldly ſay, *pag. 104*, That they are moved by the immediate Spirit of Chriſt to write or to put in print ; That their papers or printed Books are from the immediate Eternal Spirit of God. The Articles of the Quakers faith will be ſupernumerary, above twice four and twenty ; I ſhall ſet them down with reference to what

hath in the foregoing discourse been taken out of their own Books; all this I shall do either in their own words, or according to the true meaning of them. By the letter *Q* is meant *Quakers*. To begin with *their unsound faith*.

ARTICLE I.

THE first Article is this. We Quakers do believe as *W. P.* doth write, That Jesus Christ is not a distinct Person without us; and that there is not one place of Scripture to prove him to be so; nor do we believe Christ to be God-man, for it is no Scripture-phraze. See *Numb.* 1, 2, 3.

ARTICLE II.

We *Q*. do believe, That the Scripture is not a Rule directing our understandings, or lives; and that the Spirit alone doth give true discerning. See *Numb.* 4.

ARTICLE III.

We *Q*. do believe, That the Light within ought to be the Rule of our faith and practice. See *Numb.* 5, 6, 7.

ARTICLE IV.

We *Q*. do believe, That Baptizing with water is no Ordinance of the Gospel, instituted by Jesus Christ. See *Numb.* 8, 9.

ARTICLE V.

We *Q*. do believe, That the Justification of a sinner is not by Christs righteousness imputed by faith; That Justification by Christs imputed righteousness is a dangerous, sin-pleasing

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sing notion; that it is a speaking peace to the wicked; that it is a doctrine of devils; that it allows the devils Kingdom to continue in being. See *Numb.* 10, 11, 12, 13, 14.

ARTICLE VI.

We *Q.* do believe (and are of the same mind with our friend *G. Whitehead*) That Christ God-man did never purchase the redemption of any sinners by the price of his own blood; That redemption thus purchased, is non-sensical and unscriptural; That it is an upstart-doctrine, which is no elder than the *Presbyterians* and *Independents*. See more *Numb.* 15, 16, 17, 18, 19.

ARTICLE VII.

We *Q.* do believe, That there is no Salvation to be hoped for after this life is ended, by any faithful Christians; and that there is no resurrection of the body from the grave unto life everlasting. See *Numb.* 20.

ARTICLE VIII.

We *Q.* do believe, That after this bodily life is ended, there is no life everlasting for faithful Christians; that there is no resurrection of the body from the grave; that there is no coming of Christ as a Judge at the last day; that they may look till their eyes drop out, who look for the Son of *Mary* to be their Saviour at his last coming to Judgment. See *Numb.* 21.

ARTICLE IX.

We *Q.* do believe (as the Papists do, and do approve their faith herein) That true Justification is only by inherent

rent righteousness ; that the righteousness by faith is, when the law is performed in us by the works of the Spirit. See *Numb.* 22, 23, 24.

ARTICLE X.

We *Q.* do believe, That Jesus our Saviour is not the Son of *Mary*, nor the Son of the substance of his Father; that he doth not exist bodily without us at Gods right hand; that he doth not sit at Gods right hand in heaven; that he is not a distinct person from God the Father; that Christ the Son of *Mary* is not to be worshipped as being God; that Christ is not God and Man in one Person; that the Son of *Mary* is not glorified at Gods right hand; that *Mary* is not the Mother of God; it is Popery to call *Mary* the Mother of God, and Christ the Son of *Mary*. See *Num.* 25, 26.

ARTICLE XI.

We *Q.* do believe with our friends *S. C.* and *George Fox* the younger, That the fear of God is learnt not from the Scripture. *Num.* 27, 28.

ARTICLE XII.

We *Q.* do believe, That deliverance from condemnation is not by believing in Christ who died to save sinners by his blood, but by obeying the Light within. See *Num.* 29.

ARTICLE XIII.

We *Q.* do believe, That all the Priests of *Englands* Church, are deceivers, and no Ministers of Christ. See *Numb.* 30.

ARTI-

ARTICLE XIV.

We *Q.* do delieve, That there is no knowledg of any truth to be gotten by the Scripture, and that they are deceivers that do teach otherwise. See *Numb.* 31.

ARTICLE XV.

We *Q.* believe, That the Priests do preach for filthy lucre, and are deceivers, and in transgression, and that they are contrary to Christ and *Paul.* See *Numb.* 32.

ARTICLE XVI.

We *Q.* do believe, That they are no Ministers of Gods Word, nor Ministers of Christ, who teach that the Scripture is the Word of God. See *Numb.* 33.

ARTICLE XVII.

We *Q.* do believe, That there are not three distinct Persons in the Godhead; that the doctrine of the Trinity is an imagination contrary to the Scripture; a doctrine only taught by those who know not what they say. *Numb.* 34.

ARTICLE XVIII.

We *Q.* do believe, That the Scripture cannot bring any to know God and Jesus Christ, and the Spirit of Truth. See *Numb.* 35.

ARTICLE XIX.

We *Q.* do believe, That there is no knowledg of God
to

to be gotten by the Scripture, as our friend *W. Smith* doth in his new Primer write. See *Num.* 36.

ARTICLE XX.

We *Q.* do believe, That all the Priests of *England* have their power and authority from man; that they are no Ministers of Christ; that they are wolves and time-servers. See *Numb.* 37.

ARTICLE XXI.

We *Q.* do believe, That the Scripture is no Rule to walk by, and that we Quakers are to mind the Spirit alone in all things, which Spirit is the Rule. See *Numb.* 38, 39.

ARTICLE XXII.

We *Q.* do believe, That the time called *Sunday*, or the *Lords-day*, that the place called a Church, that the persons belonging to the publick worship used in *England*, are Heathenish, Popish, and of mans making. See *Numb.* 40.

ARTICLE XXIII.

We *Q.* do believe, That the Priests of *England* do preach no sound doctrine, that their doctrine is after the tradition of men, and not after Christ. See *Numb.* 41.

ARTICLE XXIV.

We *Q.* do believe, That their praying in *England* is not an acceptable service to God; that they do neither pray with the Spirit, nor with understanding; that neither their Preaching nor their prayers are accepted of God. See *Numb.* 42.

The Quakers unsound Creed discovered

ARTICLE XXV.

We *Q.* do believe, That singing of *Dauids* Psalms in Court, City, Country, is but a prophane thing, it is a singing lyes in hypocrisie. See *Numb.* 43.

ARTICLE XXVI.

We *Q.* do believe, that Baptism and the Lords-supper rose from the Popes invention ; that the whole practice of them (as they are used) had their institution by the Pope and not by Christ ; that the wine is another of the Popes inventions ; that they are devices of the Popes setting up ; false things not to be regarded by any true Christians. See *Numb.* 44.

ARTICLE XXVII.

We *Q.* do believe, That a material Church is of the Popes invention, who is the head thereof. See *Numb.* 45.

ARTICLE XXVIII.

We *Q.* do believe, That the People and Priests of *England* are no true Christians ; that they are not in the Christians life and way ; that they do practise that, which God requires not at their hands, nor doth accept. See *Num.* 46.

ARTICLE XXIX.

We *Q.* do believe, That there is no outward civil honour due to the King, or any others ; that they are not in the power of God, that do give civil honour to the King, or any man else ; that they are Apostates who do give civil

vil honour to any others, be they King or subjects. See Numb. 47.

A R T I C L E X X X .

We *Q.* do believe, That there is no civil honour belonging to Magistrates, and men in Authority ; that this is that respecting of persons which is sinful; that there is the Lords curse which attends hat-honour ; that this civil honouring of Magistrates and men in authority, is not required by God ; that the beggar-Quaker is as honourable as he that rules ; that there is no honour due to the Kings Person, for the honour is due to the power, which in is us Quakers. See Numb. 48.

A R T I C L E X X X I .

We *Q.* do believe, That *Thou* to the King, or any other man, is the true language ; that they are not guided by the Spirit of God, who do not use this language *Thou* ; that this is the language of truth ; that the Spirit of God teacheth to speak this language; that they do not mind the teachings of the Spirit of God, who do use any other language than *Thou* to the King, or any others ; that *You* to any one man is an apostate-language. See Numb. 49.

A R T I C L E X X X I I .

We *Q.* do believe, [though it be not true *Grammar*] That good manners is to speak true words, which is mannerly, and is spoken in the manner of truth ; that those people do not know what good manners is, who do in their words give civil honour to the King or his Subjects ; that they do not speak in the manner of truth, but in the false spirit, which corrupts good manners. See Numb. 50.

A R T I C L E XXXIII.

We Q. do believe, That all manner of swearing is altogether unlawful ; that Christ Jesus hath forbidden all oaths : that it is not lawful to swear upon any account ; that the Oaths of Supremacy and Allegiance, or any other Oaths injoyed by any Authority on earth, are altogether unlawful, because Christ hath commanded not to swear at all ; that no swearing is warranted by the Scripture ; that the dispensation of Oaths where strife was, is ended by Christ, who saith, *Swear not at all* ; that vain Oaths and solemn Oaths are both alike forbidden by Christ. See *Numb.* 51.

A R T I C L E XXXIV.

We Q. do believe, That all Holy-days are set up in the Apostacy ; that there is no observation of particular days ; that in calling the first day of the week the Lords-day, or Sabbath-day, people speak they know not what ; that the name *Sunday* is heathenish ; that every day is the Lords-day. See *Numb.* 52.

A R T I C L E XXXV.

We Q. do believe (as our dear friend *James Parnel* hath written) that they are no truly faithful Christians, who do deny, that there is a perfect freedom from all manner of sin to be had in this life ; that their faith is not the true faith, if it doth not cleanse them from all their sins. See *Numb.* 53.

A R T I C L E XXXVI.

We Q. do believe, That the Scripture is not the Light, nor the Word, nor the Life, nor the Judg, nor the Rule,
nor

nor the Guide, nor the tryer of spirits. See *Numb.* 54.

ARTICLE XXXVII.

We *Q.* do believe, That the people and teachers are ignorant of Christ the Light ; that they dote on the Scripture with their dark minds ; that they do, like the blind Pharisees, seek life in the Scripture where it is not to be found. See *Numb.* 55.

ARTICLE XXXVIII.

We *Q.* do believe (as our beloved *James Parnel* saith) That the Scripture is a dead letter. See *Numb.* 56.

ARTICLE XXXIX.

We *Q.* do believe, That the Priests of *England* are the peoples leaders, who cause them to err ; that the Scripture is their Idol to get money by ; that by the Scripture they do lead the people into blindness ; that they do in vain worship a God whom they know not ; that they do de-throne Christ Jesus by exalting the Scripture. See *Numb.* 57.

ARTICLE XL.

We *Q.* do still believe, That the Scripture is not the Word of God, nor the Light, nor the Rule, nor the Guide, nor the Teacher, nor Judg concerning matters of faith and life. See *Numb.* 58.

ARTICLE XLI.

We *Q.* do believe, That the Priests of *England* do maintain the authority of the Scripture (which is their Idol)
only.

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only for their own ends, to uphold their corrupt maintenance and deceitful Ministry. See *Numb. 59.*

ARTICLE XLII.

We *Q.* do believe, That the Priests of *England* have nothing but the Scripture without, which is a dead letter; that they are without the true Light; that all those are in darkness and confusion, who call the Scripture their Rule and Guide; and that the Priests of *England* are like them; and that they know not the truth. See *Numb. 60.*

ARTICLE XLIII.

We *Q.* do believe, That they bring another Gospel into the world, who call the four books, *Matthew, Mark, Luke* and *John*, the Gospel. See *Numb. 61.*

ARTICLE XLIV.

We *Q.* do believe, That it is a false light in any which leads them to profess the Scripture to be their Rule, who do not live well. See *Numb. 62.*

ARTICLE XLV.

We *Q.* do believe, That all that are called Lords, Ladies, Knights, Gentlemen and Gentlewomen, Master, Mistress, Madam, are all accursed of God, and shall be cast into hell; and that they are no better, nor shall fare better than *Lucifer, Dives, Haman, Pharaoh, Herod*, and the rest of their forefathers. See *Numb. 63.*

ARTICLE XLVI.

We *Q.* do likewise believe, That all who are called Lords, Ladies, Knights, Gentlemen, and Gentlewomen, Master, Mistress, Madam, are all very wicked ; that they do only make a profession of godliness ; that their worship is formal and imaginary ; that their Chaplains are wicked like themselves ; that they are like the worshippers of the golden Calf ; that they and their Chaplains are Heathens ; that Priest and people do live without God in the world ; that they are all accursed of God ; that their works are the works of the Devil ; that they serve the Devil with their hearts and actions ; that they are no Christians, but Heathens, both Priest and people. See *Numb.* 64.

ARTICLE XLVII.

We *Q.* do believe still, That all Lords, Ladies, Knights, Gentlemen and Gentlewomen, Master, Mistress, Madam, young and old, rich and poor, and beggars, men-servants and women-servants, who are no Quakers, are the children of the Devil ; fruitless trees that cumber the ground, which are for the fire, stubble to be burnt ; unrighteous persons, to be cast into the lake which burns with fire and brimstone ; that thither they must go ; that there they must lye for evermore with *Dives* and *Haman* ; that they are all as bad as *Dives*, *Haman*, and the High-Priests, Pharisees, and Rulers were, who put Christ to death ; that their belly is their god ; that they and all their earthly honour shall be laid into the fire. See *Numb.* 65.

ARTICLE XLVIII.

We *Q.* do believe, That the Priests of *England* are like *Jannes* and *Jambres*, who withstood *Moses*; that they do likewise withstand the truth; that they are University-men with their Magick Arts and Imaginations; that they do get a form of the Prophets, Christs, and Apostles words to trade with; that they do deny the power of godliness; that they are Traytors to Christ; men of corrupt minds; reprobates concerning the faith. See *Numb.* 66.

ARTICLE XLIX.

We *Q.* do believe still, That the Scripture is a dead letter; that it is the husk (which is usually thrown away); that they are Swine feeding on husks, who make the Scripture their Rule and Guide; that he is a deceiver, one that erreth, that knoweth not the Scripture, who saith the Scripture is the word of God; that he puts the shadow for the substance, who takes the Scripture to be the word of God; that that man is without, that he is a swine feeding on the husk; that he is ignorant of the true light, who saith, that the Scripture is the rule and guide of the people of God. See *Numb.* 67.

ARTICLE L.

We *Q.* do believe, That there is no other baptism but the baptism of Christ with the Holy Ghost and with fire; that baptism with water is but a formal imitation, and the invention of man; that it is a meer delusion; and that they are all heathens and no Christians, who are so baptized, and cannot witness the other baptism. See *Numb.* 70.

ARTICLE LI.

We 2. do believe, That there is no such thing as Sacramental bread ; that it is only the bread which the world breaks ; that it is carnal and natural ; that the cup is such like ; that there is no such thing as the holy Communion, for it is the communion of the world ; that communion which is natural, outward, carnal ; that that which is called the Lords-table is the table of devils ; that in receiving that which they call the Lords-supper, they do feed upon the husk and shadow. See *Numb.* 71.

ARTICLE LH.

We 2. do believe, That the Priests of *England* have only the letter and form to trade with ; that to get humane learning they do for several years (as it were) serve an apprenticeship ; that they pretend to study divinity ; that among blind people they get a certain wage ; that they do sell that which they get into the brain ; that they live upon dust the Serpents meat ; that they do feed death with death ; that they do feed the carnal mind with the carnal letter ; that their Ministry only hath the form, and denies the power ; that they come by the will of man and not by the will of God ; that their call and ministry is a formal imitation and invention of man, and a meer delusion ; that their ministry is dark, dead and cold. See *Numb.* 72.

ARTICLE LIII.

We 2. believe, That the Priests, people, and rulers of *England* are vagabonds and fugitives from God ; that they go in the way of *Cain* who was a murderer ; that the Priests are the Ministers of the world, who come by the

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will of man, who are only Ministers of the Letter, who have only the form and shadow ; that they are not the Ministers of Christ, but meer deceivers and witches, who do bewitch the people from the truth. See *Numb. 73.*

ARTICLE LIV.

We *Q.* do believe, That we are righteous; not under the outward Law of the King, for we are a law unto our selves; that the Magistrates of *England* do neither know how to rule, nor govern; that they are guided by their own wills; that they rule with partiality; that they give forth laws in their own wills; that they do persecute us righteous Quakers; that they do encourage the heathen who know not God; that *Cain* slays *Abel* within them; that they suffer *Cain* to slay *Abel* without them; that they are wicked as well as bloody Magistrates, who fill the land with sin and wickedness; that they are corrupt Magistrates; that they do put corrupt Magistrates in office; that they do uphold corrupt Ministers and false Prophets; that they are the Beast who upholds the false Prophet; that they make the Law a stalking-horse to deceive the simple; that there is no honour due from us Quakers to such Magistrates and Government; that the Magistrates of *England* are like *Haman*, *Pharoah*, *Nebuchadnezzar*, and *Herod*; we believe also that Christs coming is to end all outward laws and government of man; that he himself will reign; that by truth and righteousness growing in us Quakers, the law is fulfilled and passeth away; that the *Pharoah*-like Magistrate God will plague and confound; that there are no right Magistrates but Quakers, and such quaking-Magistrates we own and honour in our hearts; that the government by Quakers is only of God. See *Numb. 74.*

ARTICLE LV.

We 2. do still believe, That [*Thou*] was the plain language betwixt God and *Adam*, and betwixt God and *Moses*; that not [*Thouing*] one another is a damning sin; that the devil is the head of man who would be honoured; that manners and breeding are of the devil; that the best-bred Noblemen and Gentlemen are of the devils naming; that breeding at Court or any where else is the devils breeding, who sits in the Courts and high Palaces; that to get preferment is to get into favour with the devil, who sits in Courts and high Palaces; that the Kings Court, the Inns of Court and Palaces, are the devils seats; that both he that is exalted and the devil must be cast down into hell together; that the devil is the ground of superiority, nobility, gentility, honour, breeding, manners; that they do all arise from the devil and lust in man who would be honoured; that all superiority, nobility, gentility, honour, breeding, manners, are under the curse of God; that the pure law of us Quakers respects no mans person; that amongst us Quakers there are no superiors after the flesh; that honour, breeding, manners, fashions, are the devils image, his honour, his breeding, his manners, his fashions; that nobility, gentility, honour, breeding, manners and civility, are the devils marks; that the devil, and all superiors, noblemen, gentlemen, who bear the devils mark, shall be tormented in hell quick together; that there is no true nobility, but in us Quakers, who have the noble seed; that there is no true gentility but in us Quakers, who have the seed of God born up to rule; that honour is only due to us Quakers, who have the noble seed which is to be honoured; that we Quakers are all noble by birth; that there is no honour due to King, Peers, who are only noble after the flesh; that any of us despised Quakers is more noble than either

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King, or any nobles after the flesh, because of the noble seed which is in us ; that they who give and receive honour are in the unbelief; that is infidels ; that they by so giving and receiving honour, do honour the devil, and worship the Beast and his image ; that the nobles and great ones of the earth, and both Priest and people, are unmannerly and ill-bred ; that before the noble seed in us Quakers, Kings and nobles shall be bound in chains and fetters of iron ; that the gentility, nobility, superiority, honour, breeding, manners of the world, is after the flesh, and sprung from the devil ; that all noblemen, gentlemen, superiors, men of honour, of breeding, and of manners, are bastards and no sons ; that to these no honour is due ; that we Quakers can give no honour to them ; that to honour such, is for us Quakers to set the devil in Gods room. See *Numb.* 75.

ARTICLE LVI.

We *Q.* do believe, That *Thou* is the proper word to one particular person, and *You* to more than one ; that *You* to a single person is an invention of the devil in man to exalt himself ; that in *Yousing* the great and rich ones, and in *Thouing* the poor labouring-man, which is done by the Priest, the great man, the rich man and Priest are heathens, lording it over others ; that the Priests that are called *Masters*, are contrary to the Apostles and Ministers of Christ, that they have the name, but not the nature ; that they are bastards, that they bear rule by their means, over them that maintain them ; that the professed Ministers of *England* have their deceits to be seen. See *Numb.* 76.

ARTICLE LVII.

We *Q.* do believe, That putting off the hat is another invention of the devil, whereby the devil is honoured and worship-

worshipped, and exalted in man ; that to put off the hat, or stand bare before superiors, noblemen, gentlemen, or others, is that respect of persons which was never ordained of God, but by the devil, whereby he exalts himself in man ; that this respect of persons was witnessed against by *James*, who said, *therefore howl ye rich men* ; that by putting off the hat, or teaching others so to honour their superiors, the Ministers of *England* do not abide in the Doctrine of Christ, and so have not God, but the devil ; that all that which is called honour, due respect, manners, courtesie, and humility, Court-like breeding, Country-breeding, neighbourhood and civil respect, are but so many covers which the devil hath for all his deceit ; that by these covers the devil is honoured both in Court and Country ; that they are all accursed of God that hide their sins with those covers of the devil ; that it is the devil that makes so many degrees betwixt rich men and poor men, great Courtiers and honest men ; that the Lord hath made all the Nations of the earth of one mould, and one blood ; (or if you will) that degrees of honour are not of the Lord, for he hath made all the Nations of the earth of one mould, and one blood. See *Numb.* 77.

ARTICLE LVIII.

We do believe, That there is a perfect freedom from all manner of sin to be had in this life ; that to deny a sinless perfection in this life, is to make Christ only a part of a Redeemer ; that to deny it is a great delusion of the devil ; that this Scripture, *He that saith he hath no sin is a liar*, is brought by the devil ; that it is the devil who tells men that Christ died for all, that if they believe in him their sins shall not be imputed to them, though they sin daily ; that the righteous man sins seven times a day ; that all the holy men of God sinned ; that to deny a sinless perfection

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in this life, is that Doctrine which maintains the devils kingdom; that it is a doctrine which the devil delivers by the mouth of his Ministers; that it is a doctrine whereby the devil carries on people in an easie delightful way to the flesh; that it is a doctrine which heals them up in their sins with a feigned faith; that it is a doctrine which sets them on their lees; that it is a doctrine which sets up a rest in the devils kingdom; that it is a doctrine which destroys all tenderness of conscience; that without being perfectly cleansed from all sin in this life, no man can witness Christ to be his Redeemer, or that he is come to destroy the works of the devil, or that Christ is come to redeem him out of the devils kingdom; that by being perfectly free from all sin in this life, we Quakers do reign above the world, death, hell, and the devil; that without this perfection from all sin, others are such whose eyes are outward, only looking at a Redeemer afar off; that they are manifestly the children of the devil, who do deny a perfect freedom from all sin in this life; that their faith is vain, and their hope is bad; that it is the feigned hypocrites faith, and not faith in God; that *Paul* did witness this perfect freedom from all sin; that they who dwell in the righteousness of Christ, sin not; that those teachers who deny our quaking-perfection, do err, not knowing the Scripture, nor the power of God; that those teachers do deny the end of Christs coming; that they bring another doctrine, which they have from their father the devil; that they are deceivers, who creep into steeple-houses, and lead silly people captive, laden with sin; that they daub with untempered mortar; that they divine lyes; that they heal the hurt of the people slightly; that they sow pillows under their arm-holes; that they make the people to dwell in sin as long as they live; that they are their leaders who cause them to err; that they are the utter enemies of their souls, who perswade their hearts in sin; that they have but a formed feigned faith; that they are found to be lyars, deceivers, antichrists, in whom the false Prophet rules. See *Numb.* 78.

ARTICLE LIX.

We 2 do believe, That Antichrist hath reigned over the world under a Gospel-profession, ever since the Apostles days; that there hath been a long time of cruel darkness and ignorance; that the Lord hath a long time been as a stranger in the earth; that they who were accounted to believe on God or Christ, looked at him as a God afar off, they knew not where; that they who said that they believed that that was the Christ, who dyed at *Jerusalem*, and that he dyed for their sins, and rose again, and was sitting at the right hand of God, were no Christians in truth, but so called; that they were the keepers of the Letter, which they took for their rule to walk by; that they gave forth their own imaginations on the Scripture; that they set up Infant-baptism, for which baptism there is no Scripture; that they have no Scripture for the word Sacrament; that they set up the two Sacraments of baptism and the Lords Supper; that like Priests and people now, they had carnal bread and wine; that the Church in *England* and other places, was planted by them; that Bishops, Arch-bishops, Deans, Priests, and Deacons, and Popes, were set up by them; that Antichrist did thus set up his Kingdom under a profession of the Gospel; that in the reign of Antichrist tythes came up, and Universities, to make Priests by the will of man, who had long robes like the Pharisees; that in Antichrists reign Idols Temples, called Churches, were set up; that in the same reign the Priests got into their Pulpits, the chiefest places in the Synagogues; being called of men Master, Doctor, and having the uppermost rooms at Feasts, and greetings in the Markets; that in the same Antichristian reign they stole the Apostles words, and took a verse, and studied from it a divination of their own brain, and ran like the false prophets; that in the same reign of Antichrist, with feigned words,

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words, through covetousness, they made merchandize of the people, and a prey of the sheep, and sought about for fat benefices, and like the false prophets sought for the fleece, and cryed peace to those that fed them, and prepared war against them that did not, and sought their gain from their quarters, and ruled with rigour; that after this manner the Priests old fathers planted their Church, and set every thing in form and tradition according to their imaginations; that here is the ground and foundation of the Church of *England*; that here are the old Fathers, the Priests have talked so much of, even Popes and Bishops; that in this manner Antichrist hath long deceived the Nations under the profession of the faith of Christ; that from one generation to another they have not known the Lord that bought them; that by this it may be seen what lyars the Priests are; how they came up, and were ordained; that they are the Ministers of Antichrist, such as shut the Kingdom of Heaven against men; that the people have been ignorantly led by their Priests as strangers from the Lord, after the vain traditions, customs, forms, ordinances, and imaginations of man, with a vain profession and feigned faith; that they are still strangers from the God of life, and from Christ the Saviour and Redeemer; that in this manner both Priests and people do lye under the power of darkness and delusion; that the Priests are the peoples leaders who cause them to err by their lyes; that they are lost for want of true knowledg; that they do only differ from the heathen in name and profession. See *Numb. 79.*

ARTICLE LX.

We *Q.* do believe, That both the Priests and people of *England* are very wicked, like the Heathen; that both Priests and people are envious and malicious; that they are dissemblers, cheaters, defrauders of one another; that
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there is no sin amongst Heathen, which sin doth not abound amongst them; that the Priests of *England* are very wicked; that they do draw near the Lord with their mouths, but their hearts are far from him; that they are hypporrites, whose hearts are full of deceit, envy, wrath, bitterness, covetousness, pride, earthly-mindedness, self-love, self-wisdom; that they are out of the life and practice of the Apostles; that they are such teachers as do bring another doctrine; that they do climb up another way; that they are shut out for thieves and robbers. See *Numb.* 80.

ARTICLE LXI.

We *Q.* do believe, That *Englands* Church was planted by *Englands* Priests; that it differs not from the heathen; that *Englands* Church consists chiefly of drunkards, swearers, lyars, proud ones, covetous ones, railers, murderers, whoremongers, wild ones, prophane ones, wanton ones, quarrellers and fighters, hypocrites, dissemblers, persecutors, backbiters, extortioners, lustful ones; that if these were set aside, then *Englands* Church would be no where to be found. See *Numb.* 81.

ARTICLE LXII.

We *Q.* do believe, (as our friend *James Parnel* hath written) That we are partakers of the Divine nature of Christ, by which we are made Christians, and that God is with us manifested in the flesh. See *Numb.* 82.

ARTICLE LXIII.

We *Q.* do believe, That the true Church is no where but amongst our selves, where there is but one teacher, and
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one Lord, one light, and one life, (that is, the light of life within us) one faith, (which overcomes all manner of sin, and makes us free in this life from all sin) one way, (which is the despised way of Quakerism) one shepherd, (who is the light within us) and one sheepfold (which is made up of us Quakers wheresoever dispersed) one Priest over the household of God, (who is the light within belonging to this household, which we Quakers are) one hope, (which none but we Quakers have) one baptism, (which is not with water) one language, (which is *Thou*) one family, (which by *H. N.* was called the *Family of Love*) one God and Father of all, (who is the Light within all Quakers); that they that cannot witness all this to be true, are strangers to Christ, and strangers to the Commonwealth of *Israel*. See *Numb.* 83.

ARTICLE LXIV.

We *Q.* do believe, as *George Fox* writes, That the Priests of *England* are going mad in preaching for rewards and gifts, in cursing, excommunicating and imprisoning, so that *Balaams* Ass may reprove them all. See *Numb.* 84.

ARTICLE LXV.

We *Q.* do believe, That to build a Material Church, is to build an old Mals-house; that to warrant the building of such a Material Church by any Scriptures, or the Kings law, is to deny Christs coming in the flesh. See *Numb.* 85.

ARTICLE LXVI.

We *Q.* do believe, That to know God according to the Scripture is no true knowledg of him; that the Priests of
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of *England*, though they have the Scriptures, and declare him according to those Scriptures, do neither know God nor Christ. See *Numb.* 86.

ARTICLE LXVII.

We *Q.* do believe, That the Religion and Worship used in *England*, are of the Priests own setting up in their steeple-houses; that neither God nor the Lord Jesus did set them up. See *Numb.* 87.

ARTICLE LXVIII.

We *Q.* do believe, (as *George Fox* and *Richard Hubbertorn* our friends have written) that the Scriptures may as well be condemned to the fire, as our friends papers of Queries may. See *Numb.* 88.

ARTICLE LXIX.

We *Q.* do believe, That the Scripture is the earthly Letter. See *Numb.* 89.

ARTICLE LXX.

We *Q.* do believe, That the Letters written by Quakers, are given forth by the same Spirit that the Prophets and holy Apostles had. See *Numb.* 90.

ARTICLE LXXI.

We *Q.* do believe, (what is not true) That the Apostle said, *Take heed to the Light of God within you.* See *Num.* 91.

ARTICLE LXXII.

We *Q.* do believe, That all true Quakers have the same gift of the Holy Ghost, or gift of Miracles, that the Apostles had. See *Numb.* 92.

ARTICLE LXXIII.

We *Q.* do believe, That we are one in the Eternal Unity, and that *George Fox* the Elder is one with us in this Eternal Unity. See *Numb.* 93.

ARTICLE LXXIV.

We *Q.* do believe, That the dark time and power of *Babylon* hath long reigned, and the works of the Beast; that by these they are descended that profess Scripture to be their rule. See *Numb.* 94.

ARTICLE LXXV.

We *Q.* do believe, That there is a way to go through *Moses*, and through the Prophets, and through *John*, to come to Christ; that when a man hath gone this strange way, then he may see that the Light is but one. See *Numb.* 95.

ARTICLE LXXVI.

We *Q.* do believe, That the Priests of *England* are Ministers of the Letter; that they are persecutors of the Spirit. See *Numb.* 96.

A R T I C L E LXXVII.

We *Q.* do believe, That Jesus Christ remains in the Heavens; that the same that did descend, did ascend; that it is disputing as the devil did about the body of *Moses*, with *Michael* the Archangel, to enquire what manner of body Christ hath; that such enquirers are to be rebuked as the devil was by the Archangel; that the body of Christ is but one, which is the Church. See *Numb.* 97.

A R T I C L E LXXVIII.

We *Q.* do believe, That to redeem and make free from sin, is done with the body of Christ, which we have told you is the Church. See *Numb.* 98.

A R T I C L E LXXIX.

We *Q.* do believe, That Christ lives in that body which is the Church; that in this body, which is the Church, the Saints shall arise. See *Numb.* 99.

A R T I C L E LXXX.

We *Q.* do believe, That both Philosophy and Logick are of the devil. See *Numb.* 100.

A R T I C L E LXXXI.

We *Q.* do believe, That (except the Church which is his body) Christ hath no true humane body, no more than God the Father hath; that that man looks upon Christ with a carnal eye that looks upon him to have a true body, as he hath;

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hath ; that that man knows the fathers body, that knows Christ to have a true humane body, which is without sin ; that that man is full of subtilty, that doth query how the Son may be distinguished from God the Father ; that they make both many Gods, and three Gods, who do distinguish the Son from the Father. See *Numb.* 101.

ARTICLE LXXXII.

We *Q.* do believe, That there is no Baptism with water; that they are filthy dreamers and lyars of Christ, who tell people that this Baptism is an Ordinance of Christ ; that it is but sprinkling a little dirty water on Childrens faces ; that Christ did never send his Disciples on this dirty errand. See *Numb.* 102.

ARTICLE LXXXIII.

We *Q.* do believe, That there is no Sacramental Cup to be received and drunk of ; that this Cup is the Cup of devils ; that that Table called the Lords-Table by Priests, is the Table of Devils ; that it is an Idol and imitation ; that the Priests receiving in remembrance of Christ sacrificed, is sacrificing to devils, not to God ; that that fellowship which Priests and people have at the Lords-Table is very wicked ; that such Priests and people do present themselves at the Table of Devils, and do drink the cup of devils. See *Numb.* 103.

ARTICLE LXXXIV.

We *Q.* do believe, That Priests, and suppers, and bread, and wine, is an image, which is the likeness of a thing ; that Priests, and suppers, and bread and wine, is that image,
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or likeness of a thing which is forbidden by God in the second Commandment, in these words, *Thou shalt not make to thy self any graven image, nor the likeness of any thing.* See *Numb.* 104.

ARTICLE LXXXV.

We *Q.* do believe, That we are moved by the immediate Spirit of Christ to write, to teach, or to exhort, or to put in print; that our giving forth Papers or printed Books, is from the immediate eternal Spirit of God. See *Numb.* 105.

ARTICLE LXXXVI.

We *Q.* do believe, (as our old friend *James Naylor* hath written) That all Material Churches are Idol-Temples; that the worship is an Idol-worship; that in *England* their customs are heathenish. See *Numb.* 106.

ARTICLE LXXXVII.

We *Q.* do believe, That the Spirit is the original; that by this original the mystery is revealed to the Spirit within man. See *Numb.* 107.

ARTICLE LXXXVIII.

We *Q.* do believe, (as our friend *Edward Burrough* hath written) That Ordinances used in *England* are carnal, traditional, and an abomination to the Lord; that they are odious in his sight; that the worship used is an imagination of mans dark mind. See *Numb.* 108.

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ARTICLE LXXXIX.

We Q. do believe, That the worship used is carnal, that it is but a mocking of God, and dissembling with him ; that the Ordinances are such like ; that baptizing with water is denied by us ; that it is not of God ; that it is an abomination in the sight of God ; that the communion celebrated is heathenish ; that it hath proceeded out of the imagination of the proud ; that breaking of bread and drinking of the cup is an abomination ; that God did never command it ; that singing of *Davids* Psalms is carnal, traditional and heathenish ; that it is done with the spirit of the world, with the spirit of *Cain* , with the spirit of Scribes, Pharisees and chief Priests ; that unquakerized Christians do worship an unknown God ; that such Christians ought to be ashamed of their profession, and carnal Ordinances. See *Numb.* 109.

ARTICLE XC.

We Q. do believe, That the Teachers of *England* are all drunk with the wine of the Whore, which sits upon the scarlet-coloured Beast, whose name is, *Mystery, Babylon the great, the mother of Harlots, and abomination of the earth.* That they are in the generation of the false Prophets of *Israel* ; that they do seek their gain from their quarter ; that they do steal the word from their neighbour ; that they do sell the divination of their own brain upon the Scripture to blind people ; that they do teach for the fleece ; that the Teachers of *England* are no Ministers of Jesus Christ ; that they are seducers, and blind guides, and antichrists ; that they do lead poor blind people in the ways of death and destruction ; that they run, but are not sent

sent of God ; that by means of these teachers the peoples souls are in the dark heathenish nature, leaning in the imaginations, and in lying, swearing, drunkennels, covetousness, and oppression, and according to the course of this world ; that the foresaid iniquities are ruling among people, Priests and Rulers of *England* ; that from the least of them to the greatest, every one is given to covetousness ; that from the Prophet even to the Priest, every one deals falsely ; that the Teachers of *England* are hirelings, and greedy dumb dogs, who are denied by us ; that they are in the way of Pharisees ; that *England* is blindly led by them in the ways of ignorance and darkness ; that reading, singing, and preaching, is *Englands* worship, which is carnal, and no worship of God ; that it is an imagined worship, whereby the living God is mocked ; that it is carnal and heathenish, no worship of the true God ; that it is deceitful and an abomination to the Lord, which is but *Cains* sacrifice ; that our friend *Edward Burrough* did declare against the Teachers of *England*, and the worship thereof, as from the mouth of the Lord ; that the Teachers of *England* have beguiled the people ; that they have hungred the peoples souls ; that they have loved the wages of unrighteousness ; that they have followed the error of *Balaam* for reward ; that they have devoured souls for dishonest gain ; that they are Idols shepherds ; that they are Idol dumb shepherds who have scattered the sheep, and fed themselves with them ; that they have worn garments to deceive ; that they have deceived the people by their lyes ; that they have had the mystery of witchcraft ; that they are treacherous persons ; that the Judges of *England* are Judges for reward ; that her Priests preach for hire ; that *Englands* Rulers are evening-wolves ; that her Judges, Officers, Rulers are corrupt, whom the Lord will cut off ; that the Priests are oppressors of the people in their Tythes ; that the Law-

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yers do oppress them in their fees; that the Officers do oppress them in their unrighteous dealings; that the Lords sword is drawn in *England*, and is put into our hands, who are scornfully called Quakers; that *England* should depart from all her teachers, lest she be partaker of their plagues. See *Numb.* 110.

ARTICLE XCI.

We *Q*. do believe, (as our friend *George Bishop of Bristol* hath written to *Oliver Cromwell*) That the said *Oliver Cromwell* was one of our friends whom we wished well to. See *Numb.* 111.

ARTICLE XCII.

We *Q*. do believe, That *Oliver Cromwell* was no Rebel, nor Usurper, nor Traytor; that he was one whose sword took the spoil of the mighty; that there was a spirit risen up against the Lord in these three Nations, which could not stand before *Oliver Cromwell*; that there was never any thing which was too hard for him; that his counsels were made to prosper; that wisdom and counsel were with him, as the Oracles of God. That at his feet the proudest enemy did fall down and bow; that this *O. Cromwell* became as the army of God; that he came upon Princes as upon mortar, and as the Potter treadeth the clay; that the hearts of honest men were knit to him, as one man; that they did not at any time sigh at the remembrance of him; that the remembrance of this *Oliver Cromwell* was sweet and pleasant to them, as life from the dead; that God was with *Oliver Cromwell*; that it was never so with any man in these latter generations as it was with this *Oliver Cromwell*, whilst God was with him, and his rock had not forsaken him. See *Numb.* 112.

ARTICLE XCIII.

We *Q.* do believe, That the Bishops in the late Kings time, were persecutors; that that generation was pulled up in the Lords anger; that the powers that supported them were swept away in the Lords fore displeasure; that the Lord was terrible to the men of high stature; that the Lord did break in upon them with a furious blow of horror and amazement; that he smote with an incurable wound the Bishops, and their King, and their Nobles, and their mighty men of war, their Captains and Councillors, their Priests and their Officers, and their whole strength; that the Lord left the name of Bishops, King, Nobles, mighty men, Captains, Councillors, Priests, Officers, to be an astonishment and a wonder, and a curse unto posterity. See *Numb.* 113.

ARTICLE XCIV.

We *Q.* do believe, That *Oliver Cromwell* was the man, who did bear as on a common shoulder, the sufferings of the oppressed for conscience sake, who with himself were appointed to the same destruction; that their sufferings went to his heart; that he had a fellow-feeling of them on his own shoulder; that he could have laid down his life for one of those sufferers; that his heart was then very tender; that his bowels did sound for them; that the hearts of all his fellow-sufferers flowed in to him; that in them and him there was but one spirit, and one heart; that for this cause the Lord did call *Oliver Cromwell*, and raise him up to head the Lords armies; that this *Oliver Cromwell* was made the Lords sword; that the Lord did by him execute his vengeance on those generations. See *Numb.* 114.

ARTICLE XCV.

We *Q.* do believe, That the *Puritans* were great sufferers under the Bishops ; that *Charles Stuart* was inexcusable touching their sufferings, for not remedying them according to his power ; that the disaffection of great men, and Nobles, and Rulers, and Bishops, and Priests, to that way of the *Puritans* did not keep them from the judgment of God ; that the judgment of God hath taken hold of *Charles Stuart*, and his Children, and his party, and hath made him, his Children and party, a dreadful example of the Lords vengeance ; and that this judgment was executed on the late King, his Children and party, by *Oliver Cromwell's* sword as an instrument. See *Numb.* 115.

ARTICLE XCVI.

We *Q.* do believe, That *Oliver Cromwell* was the Lords battel-axe, and his weapon of war, to the cutting down of the late King. See *Numb.* 116.

ARTICLE XCVII.

We *Q.* do believe, (as our friend *Nicholas Knight* hath written) That all the Teachers of *England*, whether they are *Episcopal*, or *Presbyterian*, or *Independent*, are false Ministers, no true teachers, who are not sent, who have no commission from God ; who go forth in their own names, only in the will of man ; that they are no Ministers of Christ ; that their doctrine is false and traditional ; that it is not from heaven but men below ; that they do teach for doctrine the traditions of men ; that they are the false teachers ; that they preach a divination of their own brains ;
that

that they come not in at the door ; that they climb up another way ; that they speak in the wisdom of mens words ; that they are men-pleasers by feigned words ; that they are deceivers ; that they are seekers of their own praise ; that they seek more the fleece than the flock ; that they preach for hire, and divine for money ; that for a pretence they make long prayers (like the Scribes and Pharisees) and devour widows houses ; that they say and do not ; that they limit the Church of Christ to a Nation ; that they are blind leaders of the blind ; that they do hold the truth in hypocrisie and unrighteousness ; that they hate to be reformed ; that they have a form of godliness and deny the power ; that they are deceivers, and being deceived, cause the name of God to be blasphemed and evil spoken of ; that they do observe months and days, and consecrated places ; that their preaching is limited to days, hours, hour-glasses, to the wills of men, to outward observations, traditions and ceremonies ; that these trees may be known by their fruits ; that out of the evil treasure of their hearts they bring forth evil things ; that they are an ill savour ; that they are Clouds which hold no water, that they are sounding brass and tinkling cymbals ; that they do not profit the people ; that they are too light in the balances of the Sanctuary ; that they do neither believe nor understand what they preach ; that they have no experience of the word of life ; that like those silly women, they are ever learning, but are not able to come to the knowledge of the truth ; that they flee the Cross ; that they are unwilling to forsake all for Christ ; that they do chuse rather to be subject to the corrupt laws and wills of men, than to Christ ; that they lay heavy burthens on mens shoulders, which they touch not with one of their fingers ; that they respect their own interest, ease, profit, and security ; that they count gain to be godliness ; that they are hirelings ; that they do preach up the power and dominion of the devil.

The Quakers unsound Creed discovered

vils leading into sin, above the power of Christ over sin in this life ; that they do exalt the devils power, who is their master, above Christ ; that they preach up outward worship, bodily service, outward forms, ceremonies and observances of outward ordinances and traditions of men, of worship in outward Temples, and consecrated places, and outward conformity, out of the life and power of godliness, in Common-prayer, service, and singing of *David's* Psalms ; that they please themselves with an outward melody of voice and organs ; that they labour to bring people to an outward communion, under an outward profession and name of Christians ; that they make them Christians by an outward washing ; that their fellowship is only in and with the world ; that they do not what God requires at their hands ; that they are preachers up of the Kingdom of the Beast and false Prophet ; that they are bewailers of the great City *Babylon* ; that their trade and merchandize do depend on her ; that they are pretended Ministers of Christ ; that they are Antichrists Ministers ; that the Gospel preached by them is of Antichrists setting up ; that they are led by the spirit of Antichrist ; that they make merchandize of the words of God ; that they are not Ministers of the Spirit ; that they are hypocrites, who draw near to Christ with their mouths, but deny him in their works ; that *Episcopal, Presbyterian* and *Independent*, are alike corrupt teachers ; that they do all preach in their own wisdom of words ; that they do differ from the true Ministers of Christ, his Gospel and life ; that they do all want a thorough-reformation ; that they have taken up their stations in formalities ; that they are rejected of God ; that they are such from whom the Lord is departed ; that they are denied of the Lord to be his Ministers ; that they are such teachers to whom (as our friend *Knight* saith) the Lord saith, *who hath required these things at your hands, wherein*


wherein you have polluted my name? that they seek their own more than Gods; that they have not the Spirit; that they are turned aside to fables; that they are quenchers of the Spirit; that they are despisers of Propheſie; that they do ſpeak evil of that which they underſtand not; that they are none of Chriſts Miniſters in the Spirit; that they convert not any unto God; that they go forth in the will of man; that they are not of God; that they are falſe ſhepherds; that they ſpeak their own words; that they compoſe their own Sermons in their own wills and wiſdom; that they are no true guides in the way of life; that they are deceivers and ſeducers, who wax worſe and worſe; that they run in the way of *Balaam*; that they are falſe guides, who lead to deſtruction, whoſe ways are the ways of death, whoſe end is everlaſting miſery; that they are ready to blaſpheme that holy name whereby we Quakers are called. See *Numb.* 116, 117.

ARTICLE XCVIII.

In the laſt place, We *Q.* do ſtedfaſtly believe, (as *George Fox* and *Richard Hubberthorn* our friends do) That our dear friends *W. P. G. Whitehead*, *William Smith*, *G. C.* and *George Fox* the younger, *James Parnell*, *George Fox* the elder, and *Richard Hubberthorn*, *Edward Burrough*, *George Biſhop*, and *Nicholas Knight*, have written and printed their fore-named Books, and given them forth from the immediate eternal Spirit of God, and therefore by good conſequence they and their writings are no leſs to be believed than the Penmen of the Scripture, the Prophets and Apoſtles are.

F I N I S.





The Names of the Books cited in this
Treatise, with the Page where the
Author begins to extract the *Qua-*
kers corrupt Creed out of them.

I. **T**HE Counterfeit Christian detected, and
the real Quaker justified: By a lover
of Truth and Peace, W. P. Printed 1674.
Page 4

II. *The nature of Christianity in the true Light
asserted. Written by a Servant of Christ, G.
Whitehead. Printed in the year 1671.* 13

III. *The Quakers Primmer, by S.C. and George
Fox the younger* 27

IV. *Two Treatises: viz. a new Primmer, and
a new Catechism; both written by William
Smith. Printed 1668.* 33

V. *A Collection of the several Writings given
A a forth*

forth from the spirit of the Lord; through the servant of God, James Parnel, who bore a faithful testimony for God, and died a Prisoner under the hands of a persecuting generation in Colchester-Castle in the year 1656. Published 1675. 59

VI. *The Heathens Divinity set upon the heads of all called Christians, G. F. Printed in the year 1671.* 118

VII. *The power and glory of the Lord shining out of the North; or the day of the Lord dawning: By one whom Ishmaels brood calls a Quaker, whose name in the flesh is James Naylor. London printed 1653.* 128

VIII. *A Warning from the Lord, by one named of the world Edward Burrough.* 129

IX. *The Warnings of the Lord to the men of this generation, particularly to those in power who are lately passed away, and to them that remain, as they were given forth in sundry Letters, and sent to Oliver Cromwell, Richard his Son, late Protectors, &c. by his servant George Bishop, who is moved of the*

*the Lord to publish them: London printed
by M. Inman, 1660.*

135

X. *A Comparison between the true and false Mi-
nisters, by Nicholas Knight, Printed 1675.*

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1
The first is to be a good man
and a good citizen.

2
The second is to be a good
man and a good citizen.

3
The third is to be a good
man and a good citizen.

4
The fourth is to be a good
man and a good citizen.